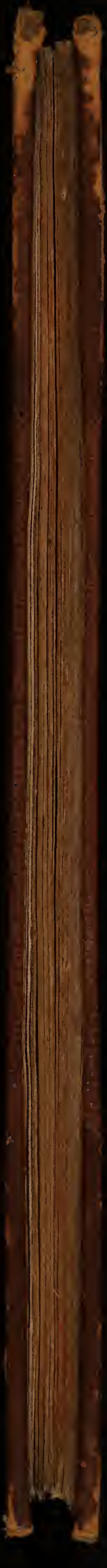
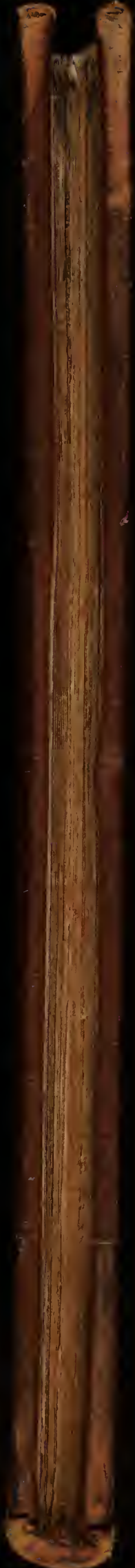


OSTENTA CAROLINA. JOHN BIRD. 1661.







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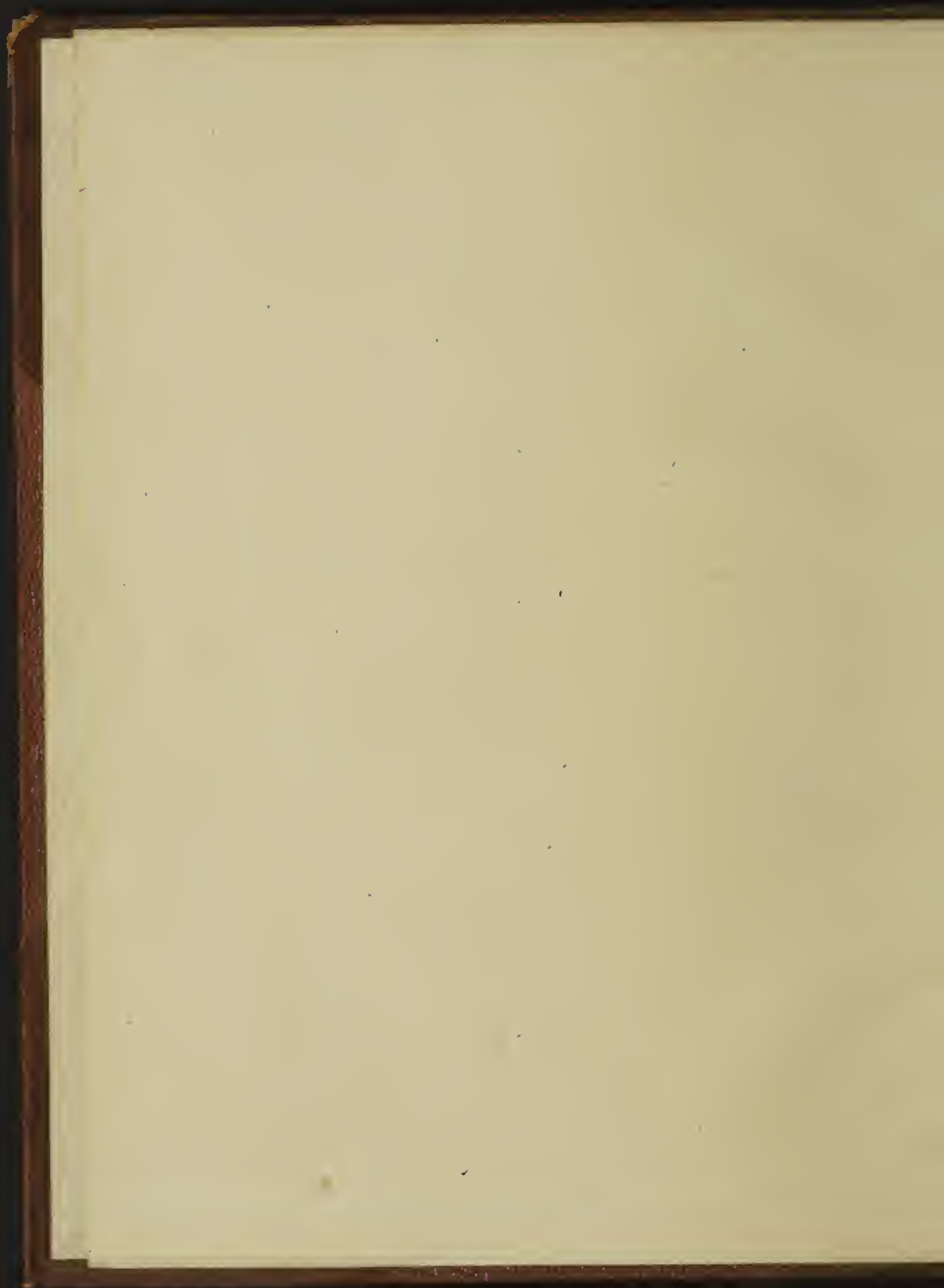
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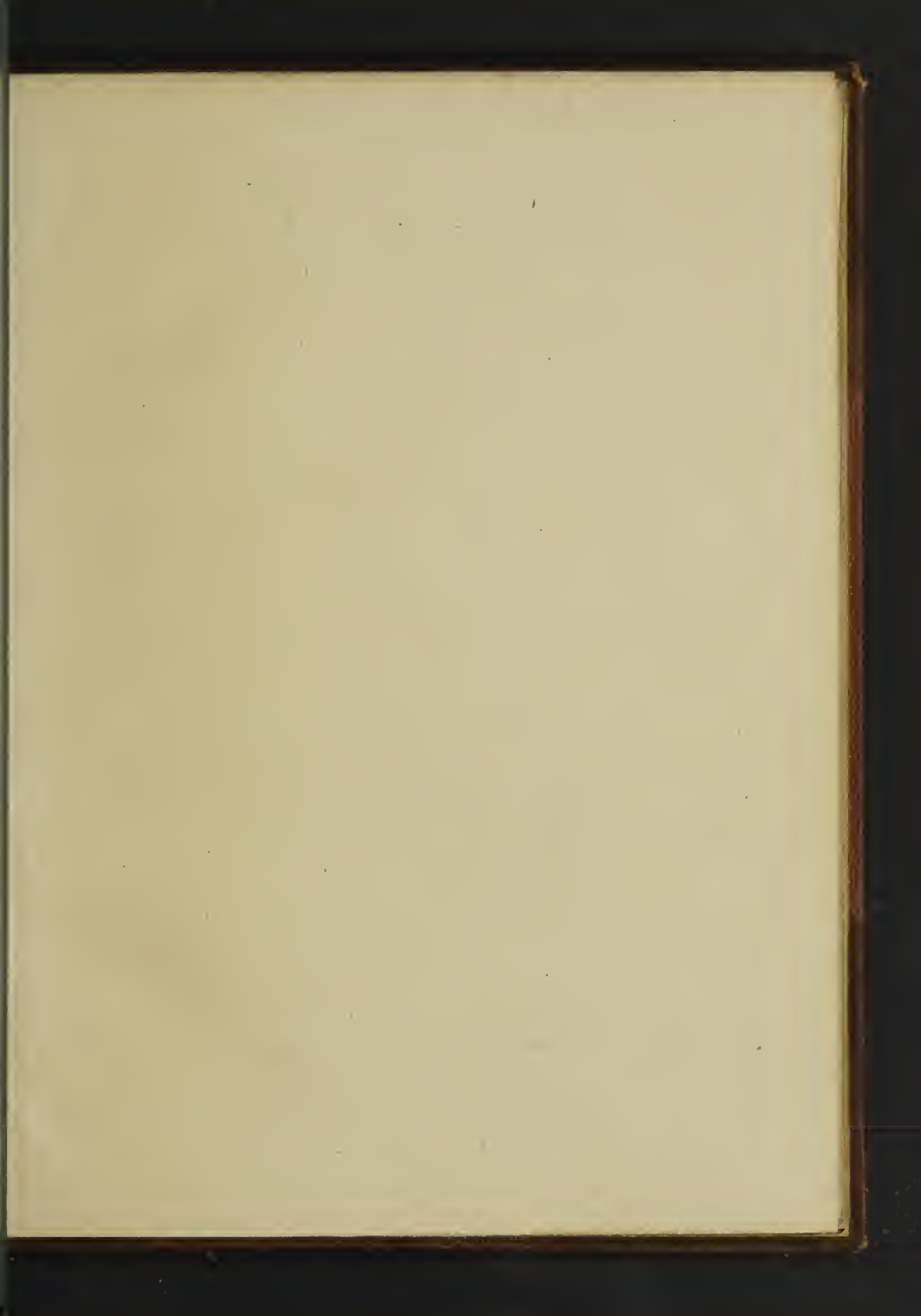
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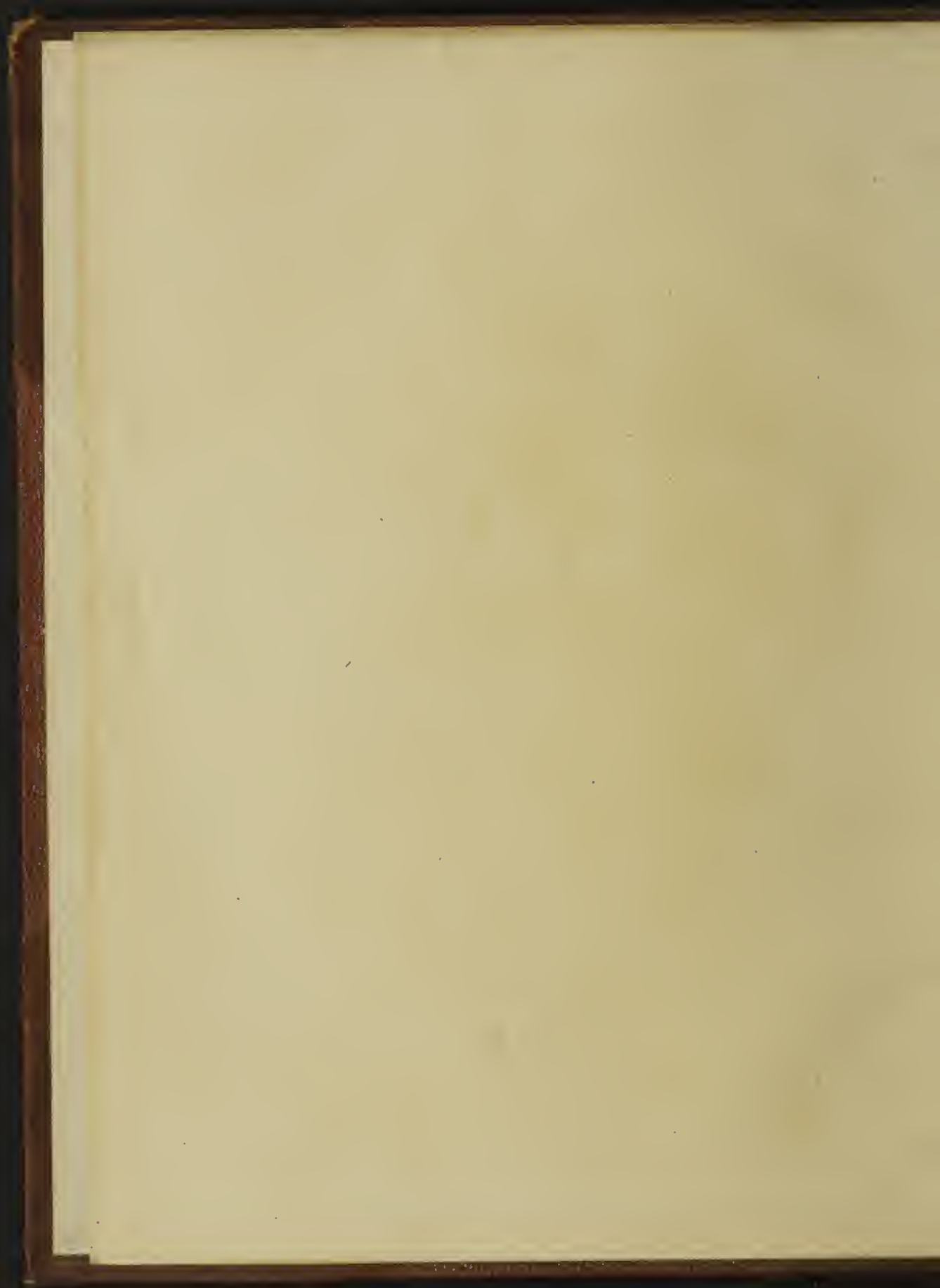
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AN ENGLISH CAROLINAE:
OR THE
Calamities of *ENGLAND*
With the *AUTHORS* of them.
The Great *HAPPINESS* and Happy *GOVERNMENT*
OF
K. CHARLES II
ENSUING,
Miraculously *FORESHOWN* by the Finger
of *GOD* in two wonderful *Diseases*, the
REKETS
AND
KINGS-EVIL:

Wherein is also shewen and proved,

- I. *That the REKETS after a while shall seize on no more Children, but quite VANISH through the MERCY of GOD, and by MEANS of K. CHARLES II.*
- II. *That K. CHARLES II is the LAST of KINGS which shall so HEAL the KINGS-EVIL.*

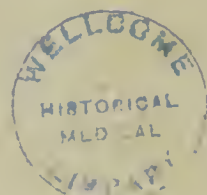
Discovered by the Hand of the Lord upon his unworthy
Servant, and his Majesties Subject

JOHN BIRD

And by him made publike for the Glory of *GOD*, Honor of the
KING, and comfort of the *PEOPLE* of God.

Joh. 16. 13. — and he will shew you things to come.

London. Printed for *Fra. Sowle*, and are to be sold by *Robert Harrison* the next Shop
to *Cree-Church* in *Leaden-Hall-Street*. 1661.





To our Dread Sovereign Lord

CHARLES II

By the Grace of God, of *England, Scotland,*
France, and Ireland, King.

SIR,

I Here humbly offer into your Royal Hands a Message sent from Heaven for your Majesties acceptance. Written it is in the mystical Characters of Two Diseases, and partly upon your Royall Hands, which now heal one of these Diseases, and shall do the other. The signification whereof in summe is to shew, How miserable your Kingdomes have been through want of your Royal Father first, and since of your Majesty; How happy these your Dominions shall most certainly be

The Epistle Dedicatory.

made by your Religious, Just, and Merciful Government; and lastly, what shall be done by Almighty God for you here upon the earth, in recompence of your Royall Fathers our Late Sovereigns precious blood, your Majesties Wrongs and Afflictions, your Constancy in the true Religion against so many Temptations, your Maintaining of the Honor of God in your religious care of Gods Worship, and your Compassion and Love toward your Majesties poor oppressed Subjects. Nor let it seem more strange unto your Majesty, that Diseases should portend such great matters, than a Star, that Star, which with the next rising Sun after your joyfull Nativity, shining with the glorious Sun as gloriously in his ascension, and even at mid-day, should designe your Majesties Person, and future Glory, which undoubtedly it did. For there is a similitude and proportion betwixt sins and calamities on the one side, and bodily Diseases on the other; for both disquiet and diseale us; as likewise therefore betwixt the healer of the one, and the taker away of the other.

Far be it from me, Gracious Sovereign, to require from your Majesty credit to what I shall affirm (nor is it just I should) upon my bare assertion. Let your Majesties Reason and Royall Wisedome
judge,

The Epistle Dedicatory.

Judge, whether that I deliver be probable or not. For such Reason as is grosse and depraved, or meerly Naturall, cannot pierce into those deep matters, but such which is fine, and yet helpt and directed by rule of Holy Scripture. For Ignorance, Prejudice, and Rashness cannot, and Interest will not discern these Mysteries.

Let not the meanness of the discoverer discredit the truth of these things to your Majesty, which may call to minde, that the glad tidings of our Saviours Nativity was by the Angels first made known to Shepherds.

If I shall speak (Royal Sovereign) in some places very freely, or peradventure too boldly, give me leave, or pardon me, Merciful Prince, who being a great King, cannot but be very sensible what a crime it should be for a credited Messenger to temper the Message of the King of Kings.

It now remains, that these things which are to come be beleaved, that Almighty God be entreated, and have the Glory of all; on your Majesties part, that you prepare your self for the Embracing so great Hopes; on your Subjects, that we all repent, and with humble thankfulness for so great mercies toward us, our Love
and

The Epistle Dedicatory.

and Reverence toward so blessed a Prince our
Sovereign be encreased. And that all this may
be done, is and shall be the continual prayer and
earnest endeavour of,

Your Majesties

ever Loyal and Loving Subject,

JOHN BIRD.

THE



The EPISTLE to the READER.

IT is now twenty years ago: since when this formerly united Kingdom divided into parties, that I also clave in my opinion to one (for who could do otherwise?) even to that side, which so much pretended to the love of Religion and justice, that these and not self-love was their end. What I did was altogether from the first to the last peaceably, which notwithstanding, the distinction spoiled my aged Father for the same cause and myself of our goods and quiet habitation. We bare it patientiy. But this Virgin Assembly quickly forgot the guide of her youth (although she still wiped her mouth, and said; She had committed no evil) to the neglect and perverting of all Justice. And here I left them. What comfort had I then in this my condition? If I lost what I had for Christs sake, as God and my Conscience are witness I did, I am promised Recompence in this world a hundred-fold, and do acknowledge that I have found it, though not in riches. For first I am hereby more assured, because I abhor all Injustice, that I am in that small number which the Scripture so often calls Just men. Secondly, I am comforted, that such times have been of old, and such as God detests, and will punish, Jer.

21. Lastly, in abundant recompence to the utmost of what the Lord hath promised, such Secret Mysteries from the first to the last have been from God revealed unto me, as may appear in a Treatise written by me called *ROMA VATICUM*, wherein the History of the Religion, Policy, and Destruction of the City of Rome is discovered to have been portended in the Theology, and Fables of the ancient Heathen Greek and Latine, &c. not quite finished, Next (through the mercy of God) in my Annotations upon Ezekiel, chap. 1. &c. now ready for the Press; beside this here presented. Reader farewell, and let God have the praise of all which is true herein, as from whom it came; all the errors and imperfections I challenge as mine own, excepting some few mistakes of the Printers.

From my Chamber in
 Sion College in London,
 Jan. 24. 1660.

JOHN BIRD.



LEst I should incur your blame for not presently falling upon the main work, in shewing you instantly, how the *REKETS* and *KINGS-EVIL* foreshew and declare the promised things, and that I may not justly deserve worse, in telling you so great a Paradox, having not first made known unto you, how such a matter may be done; I judge it here fit to let you know that I have prepared this other as a better way, which may by Gods assistance bring you to a fuller and clearer view of whatsoever is pretended in the Title, if you enter upon it, and go along orderly, as it here lies before you.

IN old time when *Israel* was in *Egypt*, and afterward when *Israel* and *Judah* dwelt in their own land, and when the Jews were carried into *Babylon*, the Almighty Lord was wont to send them Prophets in evil and sinful times, Prophets so inspired with his Spirit, that they knew infallibly, and did shew unto that people most certainly, what things, both good and bad, and how they should befall them; that their oppressors and the wicked might not live secure, nor the oppressed and righteous be discouraged. But in a short time after our Saviours Ascension, such Prophets which were thus miraculously instructed ceased to be among men. By which difference of the times, those from these, it might at first seem, either that God loves not the Christians so tenderly as formerly he did the children of *Israel*, or (at least) that the Christians now adays have no need of such forewarnings as the children of *Israel* were wont to have. Divine and miraculous premonitions were so usuall to them, that they accounted it, and complained of it as an affliction, when they wanted them. This appeareth true from the words of

Asaph, a man left in *Judea*, when the rest were carried into *Babylon* by *Nebuchadnezzar*, complaining of the want of a Prophet, and Signes (which they were formerly accustomed unto) to declare and foretell how long their captivity after the present destruction of the City and Temple was yet to last. For thus he speaketh, *Psa.* 74. 9. *We see not our Signes*, there is *no more any Prophet*, neither is there among us any that knoweth how long. Albeit *Jeremiah* the Prophet had formerly prophesied unto them of 70 years captivity, and *Daniel*, and *Ezekiel* were both now in *Chaldea*, and did prophesie. Whereby it appeareth, as I said, that *Asaph* was left in the land, and that he speaketh of the remainder of the Jews which were left in the same place with him, and lastly, that this Psalm was written after the carrying away of *Jeremiah* into *Egypt*. Concerning the difference of those old times before our Saviours coming from these, although we should grant it true, and we must grant it to be so in some kind, touching Prophets, yet is the Assumption false to conclude from thence; That God loves not the Christians so tenderly as formerly he did the children of *Israel*; for how little soever the Lord loveth any of his children, he accounteth and nameth them his Jewels, and is as tender of them as of the apple of his eye, who spared not his onely and beloved Son, but gave him to dye for the least of them all. But this is an inestimably greater favour then to premonish and forewarn them of that which is to come; a thing which he hath done even to his greatest enemy the devil (though for a different end from that for which he forewarns his children) letting him know his secret counsel touching *Saul* and his Sons. For did not the Lord reveal unto Satan, that *Saul* and his three sons should be slain (even as it came to pass, and the Spirit told *Saul*) the day following? *1 Sam.* 27. 19. And while we consider, that the Lord is unchangeable in his love, For he is not a man that he should repent, this cannot be the cause, want of Gods love, that Christians are without divining Prophets. In the second

cond place, as little reason is there to say, That we which are Christians have no need of forewarnings of our suffering, nor of our deliverance. As if the oppressions in *Egypt* were more than under the Pope, and these not seven-fold greater then those; as the burning in a fiery furnace or in fire than making and burning of brick by, and in such a place; or the thralldome of the body greater then of the soul; or the length of the captivity under *Pharaoh* which lasted not in all two hundred and fifteen years, more tedious then under Antichrist, who began to reign above a thousand years agoe.

Whereupon neither of these two Causes being to be admitted, want of love from the Lord toward his people, and no need of Premonitions, and likewise necessarily admitting, and confessing it to be truth, Fully illuminated, and infallibly inspired Prophets have not been found (and are not now to be expected) much after our Saviours leaving the earth, it becometh us to enquire after the reason of this thing. Of which by Gods grace I find there are Two Causes.

1. Why we may not look for such Prophets in these times which are fully illuminated and infallible, is the End and the consideration thereof, for which such Prophets were sent by Almighty God for the information of his people, which being accomplished and come and past, that which points to that end is not necessary any longer. Such Prophets were instituted to be forerunning Types and Figures of Christ, thereby to signifie that there was a Prophet to come after them like unto themselves, but greater, who should fully and infallibly know the Lords mind and counsels. For thus saith *Moses* of our Saviour who was to be exhibited in the flesh, and making himself the Type of Christ, *Deut. 18. 15. The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.* In respect of whom, some, though not all of the Prophets, had power, at some, not at all times, to work certain Miracles, and alluding to this

it is said, The Prophets were unto *John*.

2. Prophets were more fully enlightned before our Saviours coming, than in these times there can be found any, for another cause, even for their sakes to whom their Prophecies and Messages were sent, that is, because of the people. The Prophets were sent principally to call men to repentance; thus speaketh the Lord, *Jerem. 7.25. Since the day that your fathers came forth out of the land of Egypt unto this day, I have even sent unto you all my servants the Prophets, daily rising up early, and sending them, v.26. Yet they hearkened not unto me, nor inclined their ear, but hardened their neck, they did worse then their fathers.* The different condition of the people therefore is a second cause, why the old Prophets were more enlightned and infallible, then the Prophets or Preachers, which now are (for so are Preachers called by the Apostle *Paul*) or necessarily are required to be. In those old times the understanding of the people of *Israel* concerning God and heavenly things, was very small; witnesse the Apostles themselves, who were conversant with Christ, when *Peter* reprov'd our Saviour speaking of his suffering death, telling his Master, that this should not befall him; that he should not dye. Yea, the Lord threatens his people blindness of mind, and stupidity of understanding greater then formerly they had, by the mouth of *Isaiab*, calling it *fatness of heart*; for fat is insensible. For which cause if the Prophets should not have shewn before their eyes great and wonderfull matters, they would not have beleev'd; and if such Prophets had not also had extraordinary knowledge, they would have wanted a guide, if they had not also been indued with infallibility, the people would certainly have fallen into errors. And notwithstanding all this, scarcely did they then beleieve the Prophets. For how soon had they forgotten the miracles which *Moses* did before them? when being told more then once, that God had promised to bring them into the land of *Canaan* to give it them for a possession, after that he had performed his promise
in

in bringing them out of the land of *Egypt*, had led them by a pillar of fire and a cloud, yet being pursued by the *Egyptians* they murmured against the Lord, beleevd not his servant *Moses*, concluding they should be then slain by the *Egyptians*, *Exo. 14.12.* *Isaiah* who was so far acquainted with the Lords mind, that he expressly told King *Hezekiah* as a signe which was required by the king, by the going back of the shade of the Sun on the Diall of *Ahaz* ten degrees, the recovery of the king, and the lengthening of his life fifteen years, *2 King. 20.* yet complaineth the Prophet that what he prophesied was neither understood nor beleevd, *Isa. 53.1.* *Who hath beleevd our report, and to whom is the arm of the Lord revealed?* Likewise when *Jeremiah* prophesied to the Jews, and what he foretold of their captivity came fully to pass, then false Prophets which prophesied of their sudden return were more credited by the People. For that remnant of the People which was left behind by *Nebuchadnezzar* in *Jerusalem*, after thrise carrying them away into *Chaldea*, the first in the third year of *Jehojakim*, *Dan. 1.2.* the next in *Jehojakims*, the third in *Jehojachins* reign, and with him, plainly did not beleevd *Jeremiah*, nor *Ezekiel* prophesying unto them the destruction and burning of their City and Temple, boasting notwithstanding that they should not be, nor the City any more taken, calling *Jerusalem* the Caldron, and themselves the flesh, *Ezek. 11.3.* concluding thereby, that the City was made for them, and they for the City, so as that they should not be parted.

So for the Necessity of the work, that the children of God might have a firm foundation on which their faith should be built, the Holy Pen-men of Scripture were fully inspired by God, so as no word in Holy Scripture written by the Prophets and Apostles is there found which God did not miraculously inspire into the mindes of those Holy men. Concerning his Apostles and Evangelists Christ promised, that they should be guided into all truth, *Joh. 16.13.* and *Peter* saith, *2 Pet. 1.20.* *That no Prophecy of the Scripture is of any private interpretation;* whose meaning is not,

as the Papiſts pretend, That no private or ſingle perſon may expound the Scripture; nor as it is by us commonly expounded, That every Pen-man of the Books of God was inſpired by Gods Spirit, and wrote not his own private conceits; but this, *No Prophecy of the Scripture*, ſo called becauſe it contains the Almighty's counſel, *is of any private interpretation*; not only as it is *free from the mixture of humane inventions, which are contrary to the mind of God, but there is not one word therein nor ſyllable which was not dictated unto them by the holy Ghoſt*. And this is fully to my purpoſe. For we know that the Scripture is the Word of God, and he that expoundeth and applieth it as he ought, preacheth nothing but the Word of God, but the firſt is of no private, but the other is of private interpretation.

But for the times which followed, the Lord promiſed they ſhould be ſuch, as that in them old men ſhould dream dreams, and young men ſhould ſee Viſions, and that their Sons and their Daughters ſhould prophieſie, *Act. 21. 17.* and that their ſervants and handmaids ſhould have Gods Spirit poured upon them, *Joel 12. 29.* ſignifying that in thoſe times which began ſooner after our Lords Aſcenſion, and now are, very ordinary and mean perſons ſhould have ſuch an extraordinary meaſure of Divine knowledge exceeding the foregoing ages, as that they may be accounted all Prophets and Prophetesses. But *Daniel* declareth in what manner and by what means this great knowledge ſhall be attained, thereby expounding what the Prophet *Joel*, and out of him *S. Luke* ſpeaketh, *Dan. 12. 4. Many ſhall run to and fro, and knowledge ſhall be encreaſed.* Where by running to and fro is to be underſtood Labour and Search, that is, Study. So for that theſe times are within the ages of great light, which as it was promiſed, ſo we have by experience found it fullfilled, that common people which are bred up under able Teachers and Prophets, and which give themſelves to ſearch into the written Myſteries of Salvation, are not ſo fat-hearted and ſtupid as not to underſtand, and not to beleieve the Word of God preached unto them,

them, but are able by Gods Spirit to search the Scriptures, and to discern whether those things which are delivered unto them from their Prophets be true or not. And therefore for this cause there is no need of a fully illuminated Prophet to be among us, either lest we should want sure guides, or be deluded with errors, having both the Old and New Testament for our direction, which *sure word of Prophecy* the ancients were partly or wholly without.

As for the foreknowledge of things which are to come, there is neverthelesse still and will be a profitable use and necessity thereof; and a part thereof contained in the Visions which are written in Holy Scripture, and the searching of them commended unto us by the Spirit of God, saying, Whatsoever was written in former time was written for our learning, another part in those Signes which God hath sent and will send into the world as miracles to be considered by us. For the words of our Saviour fully declare, that there should be Signes of things which were to follow in the heavens, on the earth, and in the waters, *Luk. 21. 25. And there shall be Signes (saith he) in the Sun, and in the Moon, and in the Stars, and upon the earth; distress of Nations with perplexity, the Sea and waters roaring: v. 26. Mens hearts failing them for fear, and looking after those things which are coming on the earth.* But to what purpose had the Prophecies and Visions of *Daniel* and *Ezekiel*, and the most mystical Vision of the *Canticles*, and those of the *Revelation* of *S. John*, with others, been as they are left unto us unexpounded, if God had denied wholly unto us a Prophetical Spirit to presage what was to be afterward, and what was contained in the Holy Visions? For there is little difference whether the Lord sends the Vision to us at first, or by them unto us, what he intends to do.

Therefore it is to be gathered from the fore-named Scriptures by diligently weighing and comparing them one with another, that the distinction of the Old Prophets which lived and prophesied before our Saviours Incarnation (I understand Prophets or Seers,

Seers, most properly so called, for the other were their ordinary Preachers, as may be collected from sundry Scriptures, especially from *Neh. 6. 7.*) from those which have since and now live under the Gospel, doth consist in two things: 1. In a more full, evident, and more infallible Discovery of Gods secrets unto those old Prophets, for the Causes which have been alledged.

2. In causing the Prophets to whom such Visions came, to understand them, either instantly, and at first sight of them, or if not with the sight of them immediatly, yet at least after Fasting and Prayer, all concurring nevertheless to declare, that the Revelation of them came immediatly from God, and was not helpt then forward with Study and Labour.

For the first Difference, although *S. Paul* acknowledgeth, that he with the rest of his brethren knew in part, and prophesied in part, yet is that so to be understood, as with relation to the more perfect knowledge, and revealing Gods mysteries in the life to come, and partly that we should know, that neither *S. Paul* himself, nor the Prophets before him did partake of all Gods minde and counsel. The Apostle knew not certainly, whether a beleeving husband having an unbeleeving wife, yet content to dwell with him, ought or ought not to put her away, *1 Cor. 7. 12.* But for what he did know, and the necessary things which were to be known, he and the rest of the Prophets may be said, according to Christs promise to his Disciples, to have all things shewn unto them.

Touching the second Difference, it is evident that *Ezekiels* Vision which he saw, *Ezek. 1. 1.* was immediatly understood by him. For *the heavens* (saith the Prophet) *were opened, and I saw Visions of God;* and *v. 3.* *And the hand of the Lord was there upon him,* which is, *in that very place, the illuminating Spirit of God was upon me.* Unto *Daniel* the words of the Angel are, *Dan. 9. 23.* *At the beginning of thy supplication the commandment came forth, and I am come to shew thee;* for thou art greatly beloved, therefore understand the matter, and consider the Vision. This
you

you see was granted upon supplication ; but in these later times, as it is first the Lords gift to set us to consider those Visions which he sends, it is next the Lords blessing upon our labor and study, or, running to and fro, in making us understand them. Nor are such Visions sent immediately or conveyed mediately unto us in these d ys understood at the first instant, as then they were, nor much of such Visions to be understood, although in their own nature capable of being understood, until a certain time come. I shall not need to use any other testimony hereof then that of *Daniel*, *Dan. 12. 9.* *And he said, Go thy way Daniel, for the words are closed up, and sealed till the time of the end.*

But whether now adays God hath sent Visions, and Signes of things to come, and what he intends to bring upon the earth, or to acknowledge our Blessed Saviours words true, that there shall be Signes, &c. or rather that they are not now to be expected, but nearer the end of the world, let us hear the words of that wise heathen man *Cicero*, whether it be found true by experience, that God hath sent forewarnings unto the world of what matters of great moment he intends to do. For to do so in behalf of his great love to his children, and their necessities is most reasonable. Thus writeth *Cicero*, in his first book *De Divinatione*, *Vetus opinio est jam usque ab heroicis ducta temporibus, eaque & populi Romani, & omnium gentium firmata consensu, versari quandam inter homines Divinationem, quam Græci μαντική appellant, id est, præsentionem, & scientiam rerum futurarum.* It is (saith he) an old opinion derived from those long-past forgotten times of the antient Heroes, that there is such a kind of Divination to be found among men, as is the foreknowledge and foresight of things ensuing, which the Greeks name Prophecy. This the Philosopher proving, not from the bare opinion of one or two, nor of all nations, which in such a case were little worth ; but the opinion being grounded upon the particular and concurring observations, and experiments of all, is to be esteemed an argument of great moment. For

the same *Author* in the same book a little after addeth, *Gentem quidem nullam vidēo, neque tam humanam atque doctam, neque tam immanem atque barbaram, quæ non significari futura, & à quibusdam intelligi, prædicique posse censeat.* Which is, I can finde no Nation, neither civil and learned, nor savage and barbarous, which is not of this opinion, That future things are not only foreshewn, but that some there be which can understand them, and foretell what shall come. This observation and opinion grounded thereon, of all nations, I shall confirm by the Judgement of an Authour a Papist in Profession, yet in his opinion a very Atheist, who instructing Princes in all kinde of wicked Arts, which may serve to advance their greatnesse, even to the mocking of Almighty God, by making a semblance of Religion to delude the people, is forced to confesse, though unwillingly, and against himself, that Troubles and Wars are ordinarily and miraculously foreshewn to such, whom it concerneth to know them. *Machiavil* is that man who in his first book and 36. Chapter of his *Discourses upon Livy*, writes in the Italian tongue what sounds thus in English, *Great Troubles which are to befall Cities and Provinces are usually foretold; and this is done, either by certain Signes and Tokens, or else by the Presages of men.* Then afterward he proceedeth in this manner, *As I shall willingly confesse, the Cause I am ignorant of, so that notwithstanding the thing is true, it cannot be denied, by examples which may be produced both in former and later times, but I must acknowledge, that all great Troubles which have befallen any City or Countrey have been commonly foreshewn and premonstrated, either by Presagers or some Revelation, or by Prodigies and Signes in heaven.* Who lastly in the same place is driven to acknowledge, that these Premonitions and Forewarnings do proceed from a knowing and Loving Nature, in naming and describing of which *Machiavil* goes no farther then the Heathen which taught him, calling them Spirits and Intelligences. Unless happily (saith he in the said Chapter) *the air be full of Spirits and Intelligences, which foreseeing things which are to ensue, and grieving*

ving at mens adversities do by such forerunning Signes make them known to men, that they may make timely preparation and defense against them.

Next, among those which profess Christianity, whether they be of the Church of *Rome*, or of the Reformed Religion, it is a received opinion on both sides, That God doth give miraculous Forewarnings in these days. I shall not need name more then those three great lights of the Reformed Protestant Profession, Orthodox, Judicious, and Learned, *Calvin*, *Perkins*, and *Ussher*, which every one acknowledge what I have said, touching miraculous Admonitions, the first in his *Comment* upon *Mebuch: dnez-zars* dream; the second, where he adviseth to examine when a man pretendeth Revelations, whether the man be honest which is the relator, and also not distempered in his mind; the third in his *Treatise De Successione Ecclesiarum*, where he maketh mention of the Prodiges which happened about the year *M.* after our Saviour.

But the ancient Heathen did make such an account of Prodiges, that they instituted certain Officers which were named for their number, at first *Quinque viri*, afterward *Decemviri*, last of all *Quindecimviri*, that is, the *Five*, *Ten*, *Fifteen Men*, whose office was to perform Rites and Ceremonies, and they were (as *Livy* shews) to look after those Portents, by consulting their ritual books for the finding out such Rites and Expiations as might divert the anger of their gods, which they judged those Portents did foreshew. If the Heathen by the light of naturall reason had so much knowledge as to judge such strange things must contain mysteries within them pertaining to their Gods, it is a great folly unbecoming Christians so to be deluded with the Philosophy of *Aristotles* School, as to attribute all wonderful works whether in heaven or on earth, either to the workmanship of Nature, or to the errors thereof; that School being more athiest then the unlearned and barbarous nations. To which sort of men Professors of that false-named science called wisdom, as the name *Phi-*

losophy soundeth, but as *S. Paul* truly speaketh, unduly so called in sundry matters. If you shall shew a Signe in Heaven or earth, which hath formerly appeared, as Comets, Haloes, Suns, &c. they will render you an imaginary and naturall reason. If such a Meteor appear as was not heard of before, they have recourse forthwith unto phansy, and frame a cause in their own brains, of that of which before they never had sight nor experience, concluding it must be so, because they think it so. Thus do they make Gods Signes called by Heathen men *monstra*, *ostenta*, *portenta*, and *prodigia*, which *Cicero* well observes, because according to their names they point at something, to be useleſs things, and of no effect at all.

Others there are many which do acknowledge, that the Lord doth now adays by wonderful Signes premonish us of things to come, and doth point at also as with the finger such things as we too much neglect, as to bid us regard them, which will hardly consent, that it is in the power of any man since the days of the Prophets and Apostles to open the mysteries and untie the riddles of such Divine Tokens. Whose reason is, because the Infalible Spirit hath long since departed from the children of men. It will not be sufficient to return unto their reason the Observations of all Nations before-mentioned, gathered from Presagers, nor yet the Observation of *Machiavil* which I related, yet let them consider what is spoken by *Cicero* in his 2. *Book de Divinatione*; *Qualis autem ista mens est deorum, si neque ea nobis significant in somnis quae ipsi per nos intelligamus, neque ea quorum interpretes habere possimus? similes enim sunt dii, si ea nobis objiciant quorum neque scientiam, neque explanationem habeamus, tanquam si Pœni aut Hispani in Senatu nostro sine interprete loquerentur*, that is, *What I pray mean the gods by this, if they shew such things to us in our dreams, which we can neither understard of our selves, nor any else make us to understand? for if the gods shew us such matters, which neither we our selves can know what they are, nor any other can declare unto us, they do just as if Carthaginians or Spaniards should.*

should speak in the Romane Senate without an interpreter. The reason which the Philosopher giveth, why Visions sent by a Divine Power cannot but be of the nature of things which may be understood, tends to this purpose, to shew that otherwise the labor of sending them such messages were wholly vain; which indeed is true, it being repugnant to the wisdom of the Almighty to do any thing, much more great and extraordinary things to no purpose.

But it is clear from Holy Scripture, that such extraordinary Divine admonitions as Visions are, were therefore sent from God unto men, on purpose that they might be understood, and that they might learn by them somewhat they knew not, or disregarded before. These are the words of *Elihu Jobs* best friend, *Job* 33. 14. *For God speaketh once, yea twice, yet man perceiveth it not,* v. 15. *In a dream in a Vision of the night, when deep sleep falleth upon men in slumberings upon the bed.*

Wherefore it is to be concluded, that it is the fault of men, that Gods Signes and wonders are disregarded.

To the reason which was objected, the Departure of the Infallible Spirit from the children of men, so as if for that cause we cannot now be assured of Gods secret Counsils, I answer, Although we have not at this time, as of old it was, with the Prophets and Apostles, a full and clear light like unto theirs, there is yet light enough given to men, that will pray for, and search after it, for a sufficient understanding of such Signes and Visions as the Lord sends in these times. The Ministers of the Gospel in these ages are not indued with that light of knowledge in the waies of God as the Prophets and Apostles were, who were promised that they should be led into all truth, as befitting such rules as were to be delivered by them for all posterity, to be perfect, yet is there sufficient knowledge given unto them, to the begetting of faith, and salvation of mens souls, and this above other men; *Rom. 10. 14. How then shall they call on him in whom they have not beleevd? and how shall they believe in him of whom they have.*

have not heard? and how shall they hear without a Preacher? Which Preachers of Gods Word therefore have sufficient knowledge for the work of the Ministry, and building up of the Church their appointed work, as the Prophets and Apostles had more light and infallibility in them befitting their businesse. Even so, although the infallible Spirit remain not among the Sons of men in all parts of Gods Word, yet is there enough to be obtained for the sufficient understanding of his Mysteries, whether written or sent miraculously, that is of his word and wonders. For if this be not so, to what purpose is the accounting of the Number of the Beast commended to our search (although shewn to *John* alone) precisely? *Rev. 13. 18. Here is wisdom, let him that hath understanding count the Number of the Beast.* All in vain were this Admonition, if we must despair by any means to attain the knowledge of the Beasts Number. Although we must acknowledge the difference betwixt the knowledge which the Apostle had of it, and ours; by him it was presently seen and understood, by us after much search, and hardly yet to perfection.

Moreover, it will undoubtedly be objected and in favour of the former Reason, That there are at this day none to be found which can presage aright of things by any Signes or Wonders whatsoever, nor which do profess the knowledge of Gods Mystical and Miraculous Messages, whether of things past, present, or to come; or if perchance some few do, they are all by constant experience found either willful and impudent Impostors, or Brain-sick, or down-right Mad-men.

Whereunto, passing by all those Testimonies formerly alleaged (albeit among the rest *Machiavil* is not to be despised, a man neither so foolish, nor yet of so easie belief, that he should affirm there were presagers of future troubles, if haply a wise man might judge such presages casual) and by *Cicero* comprehended under the general acknowledgement of all nations, I may say, there are that think *Savonarola* had a foresight of such a Prophetically nature in certain things, and some also of our own nation to have

have had the like, which I shall not name in this place.

But although I should grant that no man hath been able to interpret Prodigies or Visions, which we have met with, it doth not therefore necessarily imply, that the thing is not to be attained by any man. May a man therefore determine that there was no way to attain the knowledge of the Greek tongue in *England*, because until *Linacre* brought the same into this Kingdom, peradventure there was no man found skilful therein? Some Arts have quite perished (if we may believe Authors) which no man yet hath regained, yet we must not therefore conclude, that the refinding of them is impossible; for it might rather have been thought so before their first invention. Shall we say, because the Natives of *America* are wholly ignorant of the Mathematiks, that therefore those Sciences are impossible to be learned by them? For it is not a firm Argument to reason from what is not to what cannot be. As little reason have we to argue, That Divine and Miraculous Visions cannot be understood, because men every where perswading themselves that such strange Signes are natural, seduced by the false Doctrine of the Peripateticks School which feigneth such causes of their generation, oftentimes grossly absurd, neglect the study of them, and wonder at it in others. As for those which pretend their Revelations, of which there have been many these last years, partly mere Impostors to fill their bellies, and to get a name, partly men of more Phansie then Judgement, which strongly imagine what they desire should be, and what they much think of in the day, dream of peradventure in the night, and byassed by their desires and hopes give such interpretations to their dreams, which they call Visions, as serve their turns and fit their phansies, and publish them for truths, such men, with the Astrologians and monethly Prognosticators, all their foundations being false, no man may expect truth from them. In which sort of men we may plainly discern the malice and subtlety of the devil, who, as he hath ever been accustomed as well by fraud as by force to hinder Gods
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Glory, and the good of the Church, and to steal honour unto himself, doth by waies sometimes alike, othertimes contrary oppose whatsoever makes for the foregoing ends. At that very time when *Jeremiah* prophesied truth, *Hananiah* a false Prophet prophesied lies, to please the people, and discredit the Prophet, *Ferem. 28. 10, 11.* In those days in the land of *Chaldea* unto the Jews did *Daniel* and *Ezekiel* prophesie as true Prophets: But at that time of their captivity how many were there which in that place being false Prophets divined lies unto them? For thus saith the Lord, *Fer. 29. 8.* *Let not your Prophets, nor Diviners, which be found in the midst of you deceive you, neither hearken to your dreams which you cause to be dreamed.* When *Elijah* was a faithful Prophet, and with him *Micaiah*, unto *Ahab*, *1 King. 21. and 22.* beside *Zedekiah*, who smote *Micaiah* on the cheek for speaking truth, it is apparent that there was a great number of false Prophets like unto *Zedekiah*, *1 King. 22. 23.* And lest the Apostles should gain credit to their preaching by working miracles, and prophesying things to come, the devil opposeth this work by his Prophets. For then were *Simon* the Sorcerer, *Act. 8.* *Elymas* the Sorcerer, *Act. 13.* a Damosel having a divining wicked Spirit, *Chap. 16.* and certain vagabond Jews, and 7. sons of one *Scerva* a Jew, Exorcists or Conjurers, *Chap. 19.* Even so, lest at such a time when there is great need, in times of great fears, troubles and dangers, to be forewarned of the issue of things, when the Church of God is in great distress and greater fears, yea, when Divine Premonitions, Visions, and Prodigies are found, the devil instructs and perswades hypocrites, and crack-brain'd men and women with Astrologians to delude some, whose apparent deceits joyned with the Doctrine of *Aristotles* School harden others which are more wise, in an obstinate incredulity to the dishonour of Almighty God, making them affirm, that no future thing is foreshewn in these days miraculously, and that such and such things which indeed are, be no portentous Signes. And which is more, as if it were true, as it is indeed true, that we may expect
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in troublesome times miraculous Signes and Tokens, as well and as much as the children of *Israel* their usual Signes, the devil hath so much prevailed with some, that they have feigned that they have seen Visions, some of them only that people may wonder at them, others that they may get a little money by publishing their false Visions, to the belying of God Almighty (a fearful sin) and delusion of the people. Besides, God hath not granted to every man such a measure of wisdom, as if he would, he should be able to understand the meaning of Gods secret Messages, For as *Quintilian* saith, even in Schools we may pick out some fit to make Souldiers, others husbandmen. God hath given sundry sorts of gifts to several men, according to the words of *Paul*, speaking of the diversity and dispersing of divine gifts, 1 *Cor.* 12. 4, 5, 6, 7, 8, 9, 10. saith. *To another* (he giveth) *the working of miracles, to another* (not every one) *Prophecy*. Nor were there under the Law very many presaging Prophets, much less in one place, and at one time.

In *Dauids* time we reade of *Samuel*, *Nathan*, and *Gad*, who was called the Kings Seer. In the time of *Eli* the priest no Prophet before *Samuel*, and after *Malachi* unto our Saviour there were as few. When those Prophets were most in number, so much as we have light from Holy Scripture, the Jews for the space of seventy years the time of their Babylonish Captivity enjoyed two in *Judea*, *Urijah*, *Fer.* 26. 20 in the days of K. *Fehojakim*, and *Feremiah* under *Fehojakim*, *Fehojakin* and *Zedekiah*; two likewise in *Chaldea*, *Daniel* from the beginning of *Fchojakims* reign, *Dan.* 1. *Ezekiel* in the fifth year of *Fehojachins* captivity, *Ezek.* 1. toward their coming out of their captivity, *Haggai*, and *Zechariah* in both places. By which account the Jews for the space of their captivity in those whole 70 years had but six Prophets sent unto them, and in the time of miserable afflictions. Now, although I cannot but acknowledge that I have not heard almost of any Prophet of future events in these times, who hath not been a deceiver or deceived, or who hath used any lawful way to expound

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Divine Visions, saving Interpreters of Holy Scripture; whose rules, if men would follow them, and adjoyn fasting and prayer after the Prophet *Daniels* example in the like cases, they would some of them using the right means undoubtedly attain the desired end. For it maketh no difference, but there is still the same way of interpreting Visions sent from God and enrolled in Scripture, or sent from him and presented before our eyes, yet so as what I laid down before as a rule be remembred, what the old Prophets understood in an instant, or soon after, and fully, we have it not given to us to finde out, but by labour, and by degrees, and (using fasting and prayer as common to both) not to perfection. Whereunto let this be added, because Christian people are according to promise more enlightened in their understandings then those of old times, those Prophecies and Visions which are now to be interpreted, are by those that hear them expounded, to be examined in the ballance of right reason agreeable to the Holy Word, when most of the old Visions were to be credited because a Prophet pronounced them who could not lye. For this was appointed to be the touchstone of a Prophet, the certainty of his predictions in the event, *Deut. 18.22. When a Prophet speaketh (saith the Lord) in the name of the Lord, if the thing follow not, nor come to pass, that is, the thing which the Lord hath not spoken; but the Prophet hath spoken it presumptuously; thou shalt not be afraid of him.*

Now let us see, since the Lord hath used in evil and wicked times to send among his people Admonitions, and Forewarnings also of their sorrows like as of their deliverances, their captivity in *Egypt*, and going out, their going into *Babylon* and their return, and when there is no cause imaginable why he should not do the like unto us in *England*, if God hath not by immediate and wonderful Messages from himself, warned us of our sins, and forewarned us of our afflictions, and what will be the end of them. For the calamities which the children of God have suffered in these Three Kingdomes of *England*, *Scotland*, and *Ireland*,
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are so great, as like and equal to them, never any Nation upon whom the Name of God hath been called, hath undergone by whomsoever, considering that monstrous and universal Massacre in *Ireland* as the chief part, and the general Injustice, and Hypocrisie in *England*, and sufferings from our own brethren who profess so frequently love, pity and compassion toward us, (a treachery which we never suspected) the next.

If therefore the Lord is wont to foreshew great troubles, is it improbable that he hath forewarned his dear children of the greatest which ever befell the Church of God? And if all injustice be a sin, and oppression a crying sin, is it unlikely that the greatest Injustice and Murther that ever was committed (all circumstances considered) since the crucifixion of our Saviour Jesus Christ, the Murther of our Innocent Sovereign Lord King *CHARLES* the first, and the revenge thereof should be also foreshewn us? Nor is what I speak concerning Gods foreshewing of matters concerning the Church so strange a Doctrine, and incredible, but that divers Reverend and Learned men have observed the Portents, and applied the Events unto the Signes when they have plainly seen them fulfilled; among the rest and above others the *Magdeburg Century* Writers have done it carefully, collecting the Signes and Portents which befell in every age; and while others say, That Signes are interpreted when they are fulfilled, implying thereby that they were of that nature that they were capable of being expounded before their fulfilling. Whensoever such miraculous Signes are expounded, though after their events, God procureth unto himself the praise of his Providence, Fore-knowledge, Power, and Truth, &c. but if we neglect to consider such Signes we deprive our selves of our own mercy, by neglecting those comforts which the Lord of tender mercies sends expressly to support his fainting children under the rod of their enemies. For but consider, if the Signes which are sent by him to premonish, if, as it is in *Job*, man regardeth not, we do not unthankfully frustrate the end (I say) and scope for which they were sent.

As for the end and issue of these evils in this and in the two other councited Kingdoms, as he hath dealt with other nations; it is not improbable but he hath in his great and endless Mercy so dealt with us, signifying together with their calamities how he would farther and at last shew himself toward them. The Lord unto the servitude which the *Israelites* were to endure in a land which was not theirs 400 years, doth annex this comfortable news and the issue of their captivity, and in a Vision, that in the fourth generation they should come out thence, and with great substance, *Gen. 15.* and by *Moses* did promise them the possession of the land of *Canaan*. On the contrary, he hath unto the pomp, pleasures, and delicacies of the City of *Rome* foretold and foreshewn the burning and devastation thereof, and that it shall never be built again, by the Type of a Millstone cast into the Sea by an Angel, and saying, *Rev. 18. 25. Thus with violence shall that great City Babylon be thrown down, and shall be found no more at all.* Wherefore it is full as likely that Almighty God with our Sins and Sorrows hath foreshewn, whether he will utterly forsake *England*; and cast us off, or with our true repentance which he will give us, take away our long continued miseries.

Listen now, O Reader, I bring you glad *glad tidings from a far Countrey*, as cold water to thy thirsty soul, but according to the sense of the holy Proverb, that i, such news as have been expected these twenty years, but hitherto in vain, and therefore almost despaired after so many changes and frustrated expectations, said to be *from a far Countrey*, when they are long in coming, as if from far, and so in great danger of miscarrying, because I tell you what is much feared. And this is sent thee () *England* from thy merciful God by the hands of him, from whom, considering the crimes of too many, undeserved, in respect of so many frustrations of hopes and promises made by all others much feared, even by our Gracious Lord King *CHARLES*, through the Power and Mercy of God Almighty restoring him unto his just and undoubted Right and Inheritance of his Three Kingdomes, and

and for the sakes of that small number who have mourned and do mourn for all the abominations of this Kingdome so long continued, and who have continually sought the Lord to give us our True and Lawful Sovereign (whom blessed be the Lord we now enjoy to the gladding of our hearts) for the establishing of Gods own and true Religion and Justice in the Land, and for shewing Mercy to the poor afflicted and oppressed. Among which mourners and oppressed the Writer of this Relation is certainly not the least, but who hath continually prayed unto our Gracious God to bring us once again our King, our good *Josiah*. The Lord is my witness I flatter not, for if I should use flattering Titles God would soon take me away. This *Elihu* hath taught me, *Job* 32. 21. But what I judge to be truth and fit to be spoken I here deliver; That as *Josiah* had the praise of being the best of all the Kings of *Judah* which went before and followed after him, 2 *Kin.* 23. 25. *And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses, neither after him arose there any like him;* So shall King *CHARLES II.* prove unto us the best of *Englands* Kings, and the expresse Antitype unto good *Josiah*. And it is not without example for one eminent person to be Type of the other. *Antiochus Epiphanes* the Greekish King in sundry chief respects (for small and single serve not the turn) was the Type of the Bishop of *Rome*. For in as many and such, nay more ways doth our Sovereign resemble *Josiah*, and how he shall express him more exactly in what of his Majesty in his blessed Government we shall enjoy, will follow by Gods assistance in this Discourse. *Josiah* was named three hundred years before he was born, and by the name *Josiah* designed to defile the altar of *Bethel* by burning mens bones thereon, 1 *King.* 13. 2. which was so fulfilled by that King according to the Prophecy, 2 *King.* 23. 16. So shall it be made apparent anon in due place, that King *CHARLES II.* was appointed by Almighty God to the great work of reforming Church and State, (which *Josiah* also

so did before him) twise three hundred years before his restoring to his Three Kingdoms, by a plain description of his Royal Person. *K. Josiah* made a covenant with God, both he and his people, 2 *Chr.* 34. 31, 32. and he caused them to stand to it, and he himself kept it, so hath, and will our Gracious Sovereign. King *Josiah* was the son of a murdered father, so was the precious Innocent blood of our Royal Sovereigns Father shed. King *Josiah's* Father King *Amon* was conspired against by his own servants, and slain in his own house, 2 *Chron.* 33. 36. In like sort our Sovereigns Father King *CHARLES I.* was designed to death in his House of Parliament, adjudged to death by some of his servants, and kill'd at the gate of his own House, and all by conspiracy. But the People of the land (they were the Commons in the Jewish Parliament) slew all those which conspired against *K. Amon*, v. 25. So let the Parliament of *England* imitate them to the full, whom they imitated in this part, which made *Josiah* his son king. So much in this place touching the great Instrument of Gods glory and our deliverance sent from heaven, until I shall proceed to make this my assertion good touching his Royal Majesty our Sovereign.

I have declared and proved unto you how probable it is that Almighty God had given us warnings and forewarnings of these our evils, and the issue, and do now proceed in order to declare that it is not only likely so to be, but so in truth and in deed. But here I shall first admonish those that have read thus far, or heard of this Treatise, that they prejudge not the thing esteeming it all Fable, but to follow the advice of *S. Paul*, who admonisheth us not to despise Prophecy, and not to streighten the word in its due signification, as if it were only to be understood of preaching, knowing that the commandments of God, according to the Psalmist, are exceeding broad, in which breadth many things there are on the right hand commanded, as on the left hand forbidden, which do not at first sight appear. For I cannot but foresee, that some will smile at what they reade, whom I advise they take heed

of contemning that which for ought they or any man living can deny, may all prove true; which if it do, they despise not me the writer, but him who sent the Message, who hath told us, That he will not be mockt. Others, no doubt, unwilling to have these things fall out true, because it serves not their particular interestes, will shew their teeth, not laugh, at what I have here written, like those Jews which for the like cause censured our Saviours miracles as Diabolical even against their knowledge. To these and the like men I say, they despise not this but him which sent it. As for such men who more favourably will call it pretty, and censure the Discourse to be the fruit of a melancholike phansie, if it did extend no farther then to touch the person of the Writer, as if the argument were not skilfully enough handled, and no more, all this (I say) will be easily confest by me, but when it pierces to the matter it self, as if it were an argument to play withall, and not rather as it ought to be thought a Discovery to be admired, let every such commender know that God despises such cold praises. It was truly spoken by *Agellius* book 19. c. 3. *Turpius esse exiguè atque frigide laudari, quàm insectanter & graviter vituperari*, that is, *It is more to the disgrace of a man to be sparingly and coldly praised, than bitterly and most reproachfully to be reviled*. But he that will ponder and well consider the things which are delivered, shall (I trust in God) finde the words of reason and soberness, and no melancholy, nor other humour in them at all. The man who is weak of understanding, although the book be little, yet is it too big for him to swallow; such a one is desired to lay it by. Let the man of wisdom and judgement read it with the strictest observation, and the Lord give him understanding. Now to make what I have promised to appear true in every part, that as well our sins and with them our troubles the Lord was pleased before they were in being to make known unto us, as that after all our vexations and afflictions we shall be delivered from all those burthens which lye upon us, and that by the hand of our Gracious Sovereign, whom God preserve, *CHARLES II.* we shall

shall be freed (I say) and made a happy people, and that we only may not be thought to reap the benefit of his Royal Government, what Recompence shall accrue from God unto our good King, first take a view strictly of *Isaiahs Prophecy, Chap. i.* In this Chapter you shall finde the same sins to have been committed then by the Jews, which we labour under at this day, the same Hypocrisie and sin of Murther, by which not only our late Sovereign, but divers of his Innocent Subjects have had their blood spilt, to the defiling and making guilty too many of this our land. Our great Oppressions and Oppressors are parallel to those there named in the Prophet. And as they were promised deliverance (but that afar off, and not yet accomplished) so are we, and ours near at hand, through the Mercy of God toward those that fear him, by the administration of our Good King. *V. 16. Wash you, make you clean* (saith the Prophet) *put away the evil of your doings from before mine eyes, cease to do evil. V. 17. Learn to do well, seek judgement, relieve the oppressed, judge the fatherless, pleade for the widow.*

Have not our Sins been such, as that the Cause of the Oppressed, the Poor, the Fatherless, and the Widow, hath not so much as come before those which sate in Parliament, a Court of the utmost redress? Or, if peradventure by unwearied labour and violent importunity they have prevailed so far as to be heard, have they judged the cause of the Poor and Fatherlesse, and not perverted their Judgement? and have they pleaded for the widow, and not wrested her cause to please and favour the rich man? Who is ignorant, that they have not so done? And thus complaineth the good Prophet, *V. 23. Thy Princes are rebellious and companions of theeves, every one loveth gifts, and followeth after rewards; they judge not the fatherless, neither doth the cause of the widow come unto them.*

Our great Governors also were Companions of Theeves; because they suffered us without all remorse to be robbed or spoiled, no great matter of whom, and yet farther; because they took bribes,

bribes, by doing whereof they become Thieves fellows, in that they require gifts as a Thief doth a Travellers purse, or else we and our cause shall fall under them. Of which sort of gifts, though given secretly, and in the bosome, some have come to light notwithstanding; and of the rest we may definitively pronounce, They were Receivers and Expecters of Bribes, because, then them no greater Respecters of Persons in Judgement to be found; as we learn from *Solomon Pro. 28. 21. To have respect of persons is not good, because for a piece of bread that man will transgress.* May we not likewise say properly with the Prophet, *ver. 21. How is the faithful City become an harlot? it was full of judgement; righteousness lodged in it, but now murderers.*

The hypocritical service of God which the Jews performed, consisting in outward and formal worship, how like was it to our wonted frequent Praying, Fasting, and Thanksgiving, and the most strict enjoyning of rest on the Sabbath? For the Lord took no pleasure neither in those, because not proceeding from sincerity, nor in the outward hypocritical worship of the Jews, saying, *v. 13. Bring no more vain oblations, incense is an abomination unto me; the New Moons, and Sabbaths, the calling of Assemblies, I cannot away with, it is iniquity, even the solemn Meeting.*

And for the reason, for which God did despise all this, was not the cause of the Jews and ours here in *England* all one? expressed, *v. 15. Your hands are bloody, that is, defiled and polluted with innocent blood.*

To which people for their great sins their heavy punishment the Prophet expresseth, *v. 7. Your Countrey is desolate, your Cities are burnt with fire, your Land strangers devour in your presence, and it is desolate as overthrown by strangers.*

Part of this hath been fulfilled upon the Nation of the English, in Fire, Sword, and Famine in the Kingdom of *Ireland* by the bloody *Irish*, and the other part in *England*, when we were devoured by friends and foes in a consuming war, of our own nation and our neighbours, as if we were eaten up by strangers.

All which sins of these sinfull Jews, of which the Lord complains, as well of the great as of the small, and the negligence of those which should have applied the remedies, and the general despair, none hoping for amendment, the Prophet doth Allegorically describe in the nature of a spreading disease from head to foot, and seizing upon the vital parts. For thus speaks the Prophet, *v.6. From the sole of the foot even unto the head, there is no soundness in it, but wounds, and bruises, and putrifying sores, they have not been closed, Heb. crushed, neither bound up, nor mollified with ointment, and before, ver.5. The whole or every head is sick, and the whole or every heart faint.* Yet to put them in comfort in such a hopeless condition of sin, and sorrow, when he had before told them in the same verse, *Why should ye be stricken any more? ye will revolt more and more,* he foretelleth them of better times, and a change from all their wickedness and afflictions, by sending them good Magistrates, and taking away wicked men, in the following verses: *Ver.24. Therefore saith the Lord, the Lord of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies.*

Ver.25. And I will turn my hand upon thee, and purely purge away thy dross, and take away thy tin.

Ver.26. And I will restore thy Judges as at the first, and thy Counsellors as at the beginning, afterward thou shalt be called the City of righteousness, the faithfull City.

In which part of the Prophecy, as the Jews estate runs parallel to *England*, as I have shewn, and as under the Type of a disease in the same Chapter the Prophet describes allegorically their sins and sufferings, so hath the Lord God miraculously by two Diseases of the body of man described unto us mystically, the people of *England*, and such as resemble the Diseases set down in the Text, our sins, and our calamities. And as by *Isaiab* are described the instruments of their wo, under the notion of a disease, no lesse are the Authors of our miseries comprehended in the mystery of the fore-named diseases,

seases, and over and above what Person shall be our deliverer. Observe, that it is there said, *ver. 5. Every Head is sick, and every Heart faint*; and *v. 6. From the sole of the Foot even unto the Head, there is no soundnesse in it, but wounds and bruises, and purtrifying or corrupt sores.* Like unto this Disease are those Two Maladies, one whereof is called the *Rekets*, the other the *Kings evil*. They are thus alike, the *Rekets* is a disease of the head, yea, of every head, for it is not that disease if it be without that Symptome any time; the *Kings-evil* is a noysome infirmity full of bruises, or hollow apostemated swellings, and sores which run with filthy mattur.

But that I may perswade my Reader, that these Two Diseases may signifie somewhat more, then what all diseases do, Gods just displeasure against, and punishment of sin, I shall shew examples of diseases in Holy Scripture, which do plainly confirm what I here affirm of these. One of these diseases is mentioned, *Exo. 9. ver. 8. And the Lord said unto Moses, and unto Aaron, Take to you handfulls of the ashes of the furnace, and let Moses sprinkle it toward the Heaven, in the sight of Pharaoh.*

V. 9. And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man and upon beast throughout all the land of Egypt.

V. 10. And they took ashes of the furnace, and stood before Pharaoh, and Moses sprinkled it up toward Heaven, and it became a boyl breaking forth with blains upon man and upon beast.

V. 11. And the Magicians could not stand before Moses, because of the boyles; for the boyl was upon the Magicians and upon all the Egyptians.

This plague of a noisome and grievous sore, named before in *Exodus* a boyle breaking forth with blains upon man and upon beast, by reason of which, neither the Magicians, nor Egyptians could stand before Moses, is in a Vision shewn unto *John*, in this manner, *Rev. 16. 2. And the first (Angel) went, and poured out his vial upon the earth, and there fell a noisome and grievous sore upon*

the men, which had the mark of the Beast, and them which worshiped his Image.

The disease in the Story written by *Moses*, and the Vision thereof in the principal matters shewed unto *John*, did in brief portend and foreshew, That in a place a part of Spiritual *Egypt*, which is *Rome*, a certain man should take the ashes of the furnace, *Henry VIII.* which was himself, and advancing dust and ashes toward Heaven in the Popes place, by the Oath of Supreme Head of the Church, which should so fall upon the men of knowledge, and others void of wisdom, Clergy and Laity, that it should beget boiles and blains, that is, be lothsome and troublesome. For while the Clergy, who had sworn to the Pope, were compel'd to swear the same to *K. Henry*, they as men troubled with sore boiles knew not which way to turn themselves to finde rest; if they sware to *K. Henry* they wounded their consciences, if they denied it they suffered death. And as bodies full of boiles and botches are lothsome to be lookt upon, so this oath when it was taken, could not but make them odious to those that knew it was done out of fear, not from their hearts.

So could not the Magicians stand before *Moses*, nor those Clergy men, but all that well could, hid themselves, or fled. For the Vial fell upon those which had the Mark of the Beast, and them which worshiped his Image; By the Mark is to be understood the Signe of the Cross, because a Saltier Crosse in this form X is the Mark of the Beast which is the Pope, noting numerically among the Greeks six hundred, being the round Number of his Name, which in full is DC LXVI. And those that worshiped the Image of that Beast, are those which adore the Hoste or Sacrament of the Altar. Because the Bread and Wine hallowed by superstitious Consecration from the Priests mouth, is made to have life, and to become of those Elements a *living Christ Soul and body*. It is called the *Image of the Beast* because found out by the *Pope*, and established by him under the name of the *Sacrament of the Altar*, who is that *Beast* in the *Apocalyps*, as is elsewhere,

elsewhere abundantly proved, and this is the sense of these words, *Rev. 13. 15. And he had power to give life unto the Image of the Beast,* That the Bishop of Rome should give life unto dead creatures of Bread and Wine making them a living Christ by his authority.

So much briefly for the First Disease which was Portentous; The Second follows, and this is the *Leprosie*, which, as it was in some respect a punishment of sin, particularly the *Leprosie* of *Miriam*, *Numb. 12.* and of *Gehazi*, *2 King. 5. 27.* and that of *K. Azariah*, *2 King. 15. 5.* and it was called the Plague of *Leprosie*, and simply the Plague sundry times, *Lev. 13.* and *14.* (for the Malady was Painful and Loathsome, and the cause of solitary habitation to the *Leper*) so for the kinde and Nature of it, this disease was such an extraordinary Messenger of God, as which did contain in it a figure of the Pollution and Odiousnesse of Sin, the diffusive nature thereof, with the Punishment, and the Deliverer from the guilt and punishment also, a Person which should free us from both, the Son of God *Christ Jesus*. *Leprosie* was then in the highest, when the Disease was as white as Snow; such a *Leper* was *Gehazi* in the place above-named; and thus was *Moses's* hand leprous as snow, *Exod. 4. 6.* It seized likewise upon sundry parts of the body, and sometime the whole, as the head, forehead, beard, and sometime garments of skin, and of wollen, and linnen, and divers times houses. In which cases, and in such parts of the body, the *Leprosie* was either a bright spot with white hair growing in it deeper then the skin, and spreading, or a white rising in the skin, turning the hair white, or in some case yellowish thin hair, and where appeared quick raw flesh in the rising in mens bodies, or a white reddish sore in a bald head or forehead. In garments if there did appear a greenish or reddish spot and spreading. The *Leprosie* in a house were hollow strakes greenish or reddish, appearing deeper then the wall, and spreading. See of all this, *Lev. 13.* and *14.*

The uncleanness of sin defiling the soul was signified, when the
Leper

Leper having a covering upon his upper lip, his clothes rent, and his head bare, was to cry twise, Unclean, Unclean, to note defilement of his soul by sin, and his body by *Leprosie*, *Lev.* 13. 45, 46.

The *Leprosie* in the garments and in the house judged by the colour, deepness, and spreading, did insinuate the spreading contagion, and from without, and outward senses the inward motion thereof into the heart and affections, and by example, as our garments are carried and worn outwardly, and in our houses as spreading in a family among our servants, children, and betwixt husband and wife. The Separation and living apart of the *Leper* noteth, That the society of the wicked is to be avoided, and the above-named Levitical Law is applied unto the company of sinners, *2 Cor.* 6. 17. *Wherefore come out from among them, and be ye separate, (saith the Lord) and touch not the unclean thing, and I will receive you.* The pain and torment of the *Leprosie* consisteth in itching and burning, the later whereof is to be gathered from *Moses*, *Lev.* 13. 24. of both which some kinde of lepers found at this day do tell us, and Writers do declare. That which among the *Israelites* was white as snow, and burning, figureth the pains of Hell, on the right hand, as it were, and the Duration and Perpetuity of Hell Torments, as on the left hand. For the snowy whiteness is the whiteness of salt, and one is very like the other, and it hath this whiteness to signifie *salt*, not snow, unto us. Burning is signified by *salt* in two respects, 1. Because *saltiness* is the effect and fruit of burning, as we see in ashes of wood: 2. for that *salt* whether it be taken inwardly, or applied outwardly, causeth a sense of burning. We use to say, As salt as fire, understanding so salt, as if we were burnt with it as with fire. Touching the continuance of the Pains of Hell, *salt* signifieth that also, for the property of *salt* is to keep from corruption and decaying. In which sense, the phrase of Holy Scripture is, *a Covenant of salt*; signifying a Covenant which is never to be broken, but to endure for ever.

The Lake of *Sodom* the moniment of Gods vengeance upon those

those sinful Cities *Sodom* and *Gomorrha*, and the Cities about them, is used by the Holy Ghost as a Type of Hell, the place and condition of the damned, and called the Lake of Fire burning with Brimstone, *Rev.* 19. 20. because in that lake called the Dead Sea, and *Asphaltitis*, is found much ἀσφαλθίς in Latine *Bitumen*, which by the Poet *Ovid* is shewn to be a matter apt to take fire, and unquenchable, though by him distinguisht from Brimstone, and is a pitchy substance known to Apothecaries, although in some place it is by the Interpreters of the Bible called Slime, *Gen.* 14. 10. it is called by another Hebrew word, and by a Greek word! so interpreting it, Brimstone, *Deut.* 29. 23. and in the above-named place in the *Revelation*, *Ovids* words make it of the nature of Brimstone notwithstanding, *Metamorph.* Book 14.

*Lurida supponunt fecundo Sulphura fonti,
Incenduntque cavas fumante Bitumine venas.*

*Blew-burning Brimstone's cast into the Spring,
And smoaking Earth-pitch fires the veins within.*

This place as it is a Figure of Hell in respect of the matter of unquenchable fire contained in it, being a remainder of that Brimstone which being kindled fell from Heaven, and destroyed those Cities, and so likewise was it a Type of Hell in relation to the saltneſſe of that Lake, called also, the *Salt-sea* (being so exceeding salt that no living creature is found therein) as it were painting unto us the Duration of their Torments, and their bodies preserved from Corruption. All the qualities of this Lake, for which it is by God Almighty constituted a Modle of Hell, are not necessarily to be reckoned up, but some of them are sufficient to have been exprest to instruct and direct us, while the other are not mentioned, that we may take pains to search after them. For thus we finde in an expression of that Lake, Brimstone sometimes left out of the description, and only Fire mentioned; *Rev.* 20. 14. *And death and hell were cast into the Lake of Fire.* But of the Saltneſſe of that place, and as to a Punishment, it is confirmed, *Deut.* 29. 23. *And that the whole land thereof is*
Brim-

Brimstone, and Salt, and Burning, that it is not sown, nor beareth, nor any grasse groweth therein, like the overthrow of Sodom and Gomorrha, Admah and Zeboim, which the Lord overthrew in his anger and in his wrath. I might take a view of some other things pertaining to this disease of the *Leprosie*, wherein some other matters are pointed at, but what I have already spoken will be enough to denote what it typifies in the Nature of Sin, and the Punishment. But the great thing which was intended by this strange disease, and for which cause it was sent, and when that was come, ceased to be any more; and the chief Scope unto which the *Leprosie* by the Wisdom of the Lord aimed, was his Son Christ Jesus, which was then to come; the *Leprosie* the Shadow, Christ the Substance. And as when the Body comes, the Shadow thereof gives place, in like manner when our Lord and Saviour had suffered the pains of death for the sins of the world, and made us clean being our High-priest, from our uncleanness, so many as he ordained to eternal life, whom he pronounced clean as a good and skilful Priest, saying, *Joh. 13. 10. You are clean, but not all*; then afterward began the *Leprosie* quickly after his death to depart. For the chief thing which was signified by the *Leprosie* was now come, and the Mystery fulfilled; our Priest was come, and made us clean. For now no such *Leprosie* found in *Palestina* nor any where among the nation of the Jews. And the Ceremonies and Rites used in cleansing the Leper do point out our Saviour, and what he did and suffered for us. In the Cleansing of a House healed of the *Leprosie*, use was made of two living Birds, Cedar-wood, Scarlet, and Hyssop; one of which birds was to be killed over running water in an earthen vessel, and dipping the living bird, the Cedar-wood, Scarlet, and Hyssop, in the blood of the slain bird, and in the running water, and sprinkling the House seven times, it is said, *Lev. 14. 52.* that with all the fore-named things the Priest shall cleanse the House; and *ver. 53. But he shall let go the living bird out of the city into the open fields, and make an atonement for the House, and it shall be clean.* Who, to whom God hath

hath given but an ordinary understanding, will not acknowledge here, that the shedding of the blood of one bird (and the other let fly) into running water, and in an earthen vessel, into running water as to go into the Sea; whither all running water is carried, and all rivers run, to be conveyed all the world over, for from thence come all fountains, did signifie so much touching the shedding of our Saviours blood for all the world? Or who can then doubt that the receiving of it in an earthen vessel, did betoken our Saviours taking our flesh upon him, whose bodies as his being originally from the earth, are called earthen vessels? Nor can we gainsay the flying away of the other bird, one of the same kinde, did declare our Saviours resurrection and ascension into Heaven; as birds are called fowls of Heaven. It will certainly be granted, that the Cedar signified two things; his Cross, as it is a tree, on which he suffered death, and the excellency of his person above all other men; as the Cedar in loftiness excelleth all trees. And eminent men are metaphorically by the Prophet called Cedars, *Ezek. 17. 3. 22, 31.* and by the Holy Penman *2 King. 14. 9.* The Scarlet being lambs wool so died figured his innocent, patient, and bloody death. But the Hyssope a low shrub growing upon the wall, as Scripture calleth it, and in a relation of *Solomons* History of Trees is opposed unto the Cedar, the lowest to the highest, and in the Ceremonials appointed in cleansing the leprous House being joyned to the Cedar, pointeth at our Saviour Jesus Christ, in his humility, who humbled himself to take our frail nature upon him, yea, the form of a servant, descending from heaven, and disrobing himself of his transcendent glory. With this dipt in blood of the Paschal Lamb were the lintels and two side-posts of the *Israelites* doors to be sprinkled for ever, *Exod. 12. 22, 23, 24.* And a sponge filled with vinegar put upon hyssope, *Joh. 19. 29.* was given to our Saviour on the cross; both examples declaring unto us that by the blood shedding and sharp sufferings of him that made himself of no account we should be delivered. Thus God did guide the

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hearts

hearts and heads of all his enemies, though ignorantly and maliciously to set forth the honour of his Son. But *David* expressly doth by the name of *Hyssope* understand no other thing, no not in ceremony, but our Saviour *Christ* himself, where he prayeth unto the Lord, to purge him with hyssope, *Psa. 51.7. Purge me with hyssope, and I shall be clean; wash me and I shall be whiter then snow.* As for washing liquid and thin substance is proper; but no other water whatsoever hath the power to make clean and white bloody sins, but the blood of the Lamb of God. So much for these two Prodigious Diseases and their Significations.

Now I shall shew you Reader, that some Remedies and Medicines have also been appointed by Almighty God to typifie things of great moment, present, and to come. I could finde out some more of this nature, but I hope to satisfie my Reader with two. The First of these two Remedies so significative, is the precious liquor or oyl of *Balm*, whose plant grew not at first in *Egypt*, and thence by the gift of the Queen *Sheba* unto *Solomon*, transplanted into the land of *Canaan*, as *Iosephus* inconsiderately affirms. For the Holy Scripture declareth the contrary, where it first shews, that the *Ishmaelites* transported from *Gilead* into *Egypt*, Spicery, Balm and Myrrhe, *Gen. 37. 25.* which had not been done, if the *Balm-tree* had grown and yielded *Balm* in *Egypt*. Again, *Balm* is by *Jacob* to his Sons named among the best fruits of the land, which he was minded to send as a present into *Egypt*, *Gen. 43. 11.* And *Pliny* in his *Naturall History*, *Book 12. 25.* acknowledgeth that tree to be peculiar to the land of *Judea*, and therefore not elsewhere originally to be found. I shall not follow much the praises which are given unto this excellent Oil of *Balm*, by *Pliny* or other ancient heathen Writers, as of the incomparable sweetnesse thereof to the smell above all other liquors, nor touching the price thereof, which *Pliny* avers to have been sold for twise the weight thereof in Silver. Nor will it make much matter what particular diseases, they say, it was

was helpful against, which is affirmed to have been very effectually against the pain of the Head; and Dimness of sight. But in what God shall here enable me to speak thereof, the Scripture shall be my guide and Experience. The Scripture doth commend this liquor of *Balm* as an incomparable medicine, taken according to the literall under the mystical sense thereof, against diseases otherwise incurable, and to be a taker away of pain, *Jer.* 8 22. *Is there no Balm in Gilead? Is there no Physician there? why then is not the health of the daughter of my people recovered? And cha.* 46. 2. *Go up into Gilead, and take Balm, O virgin the daughter of Egypt; in vain shalt thou use many medicines, for thou shalt not be cured.* Likewise *Cha.* 51. 8. *Babylon is suddenly fallen, and destroyed; howl for her, take Balm for her pain, if so be she may be healed.*

These were the natural vertues of *Balm*; but this was not the end and scope of the Prophet, as if he would have the people of *Judah* in their spiritual disease of sin take and use a natural and outward Remedy pertaining to a Bodily Disease. For what could natural *Balm* do in help to recover the miserable and deplorable estate of the *Egyptians* destined to destruction (whose many Remedies mentioned were no other then sundry waies and means assayed to avoid ruine) though they should have gone unto the mountain of *Gilead*, and fetched *Balm* from thence where it grew? Besides, how could that medicinable oyl prevail to help the fall and destruction of the City of *Babylon*? For it was not the sicknesse of the body under which the *Babylonians* laboured.

Wherefore observe, that if we must not understand these things according to the Letter, because the disease and pain is not to be taken literally, it behoves us here to finde out what is meant by Disease and want of health and Pain; which are of such a nature, as that they can be taken away by *Balm* in what sense soever taken, and by no other thing; So doing we shall finde what I did at first affirm concerning natural *Balm* to be true.

I said before, that sins were named diseases, and that Afflictions and Punishments were called by the name of Diseases. I shall yet farther prove it unto you, *Psa. 41. 4. Heal my soul* (saith David) *for I have sinned*; and *Ezek. 34. 4.* The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, &c. In which place the people are likened to a flock of sheep, their sins of errors in Judgement and Life, and Troubles in Conscience, called by the names of Diseases, Sicknes, and Breaking of Bones; their Prophets and Teachers are named Shepherds; as often in other places. And when Christ healed men, he forgave them their sins, as healing of men is interpreted forgiving of sins; for when our Saviour had made mention of the grossness of the peoples hearts, the darknesse of the eyes of their mindes, he concludes, they were obstinate and refused to be healed, *Mat. 13. 14.* and in the same history repeated by *Mark, Cha. 4. 12.* this healing is called forgivenesse of sins. *That* (saith the Evangelist) *seeing they may see, and not perceive, and hearing they may hear, and not understand, lest at any time they should be converted, and their sins should be forgiven them.* The heathens themselves esteemed Vices, Diseases and Maladies of the Soul. *Cicero in Tusculane Questions, Book 3.* hath these words; *At & morbi perniciosiores, pluresque sunt animi.* That is, *But for the Diseases of the minde, they are more hurtful, and of greater number,* meaning, *then those which are of the body.* Afflictions and Punishment are called by the name of Diseases, when as Sorrow for sin even to despair is called broken bones, *Psa. 51. 8.* and the same by *Solomon* is named wounding of the Spirit.

Wherefore Sins Transgressions and Afflictions being the Diseases of these people the Jews, Egyptians, and Babylonians, and the Remedy prescribed unto them all being *Balm*, and *Balm* only, what can hereby be signified, but *He* that was the only Fountain opened for sin and uncleannesse, the only Medicine against these maladies, He that healeth sickness both of Soul and body,

body, the precious blood of him, called by *David* for his humility *Hyssope*, for the medicinable quality of his blood *Balm*: Which counsel in respect of the Times is thus to be applied. When the Jews were without Natural *Balm*, as now they are, and sick, and miserable, as they also be, and the Spiritual *Egypt*, and Spirituall *Babylon* (both which places typifie and note *Rome*,) now tending to destruction, had no Remedy left for their miseries, but all of them by faith in one and the same *Iesus* to apply that universal Medicine *Balm*. Which Medicine the miserable Jews deny, and the Romanists undervalue his blood, scarce equalling it to their own merits, and the Virgin *Maries* love.

Notwithstanding of such things as do point at matters of moment not only past, or present, but to come, whether singly or jointly, there is a difference. Some there be which do only in an ordinary manner, and secondarily without any wonder set forth such things; of which sort are the *Paschal lamb*, betokening *Christ* who was to be revealed, in his innocency; the Priesthood of *Aaron*, and the shedding the blood of *Sacrifices* prefiguring *Christs Priesthood*, and offering up himself a bloody Sacrifice: *Hyssope* betokens his *humility*, and multitude of things of that sort. A second sort of things there is and Persons, which figure the things forenamed in an extraordinary principal manner, and are accompanied with wonder; these like extraordinary Embassadors are by the Mercy of the Lord sent to point out great and most weighty matters unto us. The *Rainbow* was a Seal that God would never destroy the world again by waters. The *water* gushing out of the *Rock* in the wilderness of which the *Israelites* drank, did by miracle and by extraordinary example, and by principall intention prefigure *Christs blood*, of which his children drank by faith, 1 Cor. 10, 4. And did all (the Patriarchs) drink the same spiritual drink, for they drank of that spiritual Rock which followed them, and that Rock was *Christ*. Such was the *Manna* which rained in the wilderness for the food of the *Israelites*, the same spiritual meat, ver 3, by the Apostle interpreted, *Christ*.
And.

And of this second sort of Signes was *Balm*, *extraordinarily*, *principally*, and *wonderfully* betokening *Iesus Christ*. It was a liquor, if we may believe *Pliny* in the place aforesaid, issuing out of the sides of the wounded tree, and (though not at first) turning to a *red colour*, so resembling *blood*, and for the precious medicinable nature of it, most like our Saviours blood, and by the miraculous ceasing at first (as it may be thought, by that great scarcity of the oyl from such a multitude of Trees mentioned in *Pliny*) of the *Balm* it self, and soon after of the tree, even to this day, that it was of those Types of Christ, which when he came, ceased to be, and that wonderfully. And to this very time the Prophet alludes, when he saith, *Is there no balm in Gilead? Is there no Physician there?* even to the later times of the Jews after our Saviour. As if he should have said, Although there be no *Balm*, yet there is notwithstanding a *Physician* there, yea, because there is no *Balm* in *Gilead*, look for a *Physician* in that place, for the Soul-sick Nation by faith in him. Which Lord in mercy make haste to give that miserable people. And of this portending Medicine *Balm* hitherto.

The Second Medicine Prodigious shewing in part what was present, and what to come, mentioned in Holy Scripture, is the *Pool* of *Bethesda*, which cured those which were put therein, with what disease or infirmity soever they were troubled. Of which water and the Medicinal quality thereof, hear what *S. Iohn* writeth, *ch. 5. ver. 2. Now there is at Hierusalem by the Sheep-market a Pool, which is called in the Hebrew Tongue Bethesda, having five porches.*

Verf. 3. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

Verf. 4. For an Angel went down at a certain season into the Pool, and troubled the water; whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had.

That the water of this *Pool* did not by any natural vertue cure all

all sorts of diseases, I need use no Argument to prove. For although there have been found and now are certain waters, which do cure or help some Diseases, but no waters were ever heard of that could cure other diseases, much less all of what kind soever. The Text it self shews, by what power this virtue was given to the water, expressing, That an Angel went down at a certain season, and troubled the water, and so at that time and no other it became helpful. This needs no words more to shew how wonderfull it was, so far from observation of the like and course of all natural Medicines. Wherefore I conclude, that this miraculous *Pool* was a true and appointed *Type* of *Christ* and his *blood*, because of the universal extension of the curing by the waters; of his blood (I say) which was shed for all our sins and foul diseases, and sicknesses, which by faith it cures and takes away. For when the water was troubled, at that time only it was indued with sanative virtue, which was when the water in its substance resembled blood; at which time of its stirring and troubling the water being made thick by the mixture of the earth from the sides and bottome of the *Pool*; and when the mixt substance by standing still of the water settled again, the water becoming and losing the likeness of *blood*, which haply at that time of stirring it might attain in colour also, the medicinable quality vanished therewith. If the water which issued out of the rock in the wilderness was a *Type* of *Christs* blood, for as much reason and more agreeable to outward sense must the water of this *Pool* be a Figure of the same. Yea, I doubt not but that the water which came out of that rock which signified *Christ*, should have been a troubled water and thick like unto this, but that a clearer liquor was permitted unto them by indulgence, lest it might offend their stomachs; here a more grosse and blood-like water fit enough to bathe in, was more perfectly to paint out our Saviours blood. And these two waters, the one to drink, the other to bathe, allude to the words of our Saviour, saying, *My blood is drink indeed*, Joh. 6. 55. and of Saint *John*, Revel. 1. 5. speaking

speaking of our Saviour, that he *Washed us from our sins in his own blood.*

Lastly, it appeareth that this *Pool of Bethesda*, was in all the forenamed respects a *Type* of our *Saviours blood*, and a shadow of him; for after his death, this wonderful quality of curing all diseases left it for ever. So far concerning Diseases and Medicines which were prodigious, shewing things, some past, others present, but chiefly things which were to come, *principally, extraordinarily, and wonderfully*, and among other things which they did signifie as with relation to him, they aimed at the Person and Office of Christ Jesus our Saviour.

But whereas all matters of moment have been ordinarily foreshewn which concern Gods glory, and his dearly beloved Spouse the Church, since *KINGS* and Potentates of the earth are such Persons, as upon whom the *good and welfare* of the *people* of God depends, when they are good Princes; but being not so they are not only Persecutors of the Church themselves, but all their subjects follow their Princes example; a great part therefore of such matters which the Lord is pleased to premonish his people of, whether good or evil, is joyned with the Persons and Princes which shall be principal authors of such things. This is manifest in *Nebuchadnezzars* first and second Vision, and in many of *Daniels*; wherein are foreshewn the different estates of the Four Monarchies in respect of their Princes, and by *Ezekiel, chap. i.* in the Vision of the Four living Creatures with four Faces, applied distinctly unto the Church, how those Princes of the Four Monarchies should exercise their authority toward the Jews their Subjects and Captives. Insomuch that not only *Josias* was forenamed who should be a Pious and Excellent Prince unto the Jews, near three hundred years before his birth, but *Cyrus* also a heathen Prince, who should be Gods Shepherd to help and cherish his people, many years before he was born; pointing and shewing them as with the finger, a King, who contrary to the nature of other Princes should send them home freely out of their captivity

captivity assisting them in whatsoever they could desire. So it is not without example, that a Prince should be designed by name, (if otherwise by some way equivalent to a name, it will be the same thing) to some great work some ages before he was.

Now having laid a strong foundation (as I suppose) for what follows concerning the Matter, which I have before affirmed to have been comprehended in the two forenamed Diseases the *REKETS* and *KINGS-EVIL*, I come at length to make good my assertion, by making it by Gods grace appear to a judicious and competent Reader to be altogether true. And first of all it will be needful that I describe unto you the Disease at large, with the necessary circumstances thereunto belonging.

The Description of the REKETS.

THE *REKETS* is a Disease so strange, and which is therefore to be wondred at, that it was not heard of in our fathers times, but began in our memory, and not many years ago, and in that part of the Kingdom, (according to the report of the most diligent Searchers and learned Writers thereof the *Authors De Rachitide*) which is most healthful, either *Dorset*, or *Somersetshire*, not in *London*, nor in a Marish countrey. Neither did this New Disease arise from contagion at first, nor doth it now, as the *Venereous* doth. For no Countrey was found infected with this malady until *England* was, seizing upon young infants, not in the womb, nor until nine or ten moneths of age, lest any man should suspect it might arise from the infection of their parents. Nor doth this Malady accrue by default of the nurse, nor by evil attendance; for it layeth hold wheresoever it pleaseth Almighty God, on rich and poor, even where greatest care is had, and spareth as often such as are much, or altogether neglected. To finde out the Cause of which disease, the Physicians have most diligently lookt about from one Cause to another so much, and so far as to

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the stars, but seldome higher, till at the length they acknowledge, They lose themselves.

And now I proceed to the *DESCRIPTION* of the *REKETS* at the full, from the First and Pathognomik Signe thereof through each degree, unto the utmost extent of the same, not as it is in every single Patient affected with the *REKETS*, but taken, collected, and put together from all and every childes Symptomes which is troubled therewith.

The *REKETS* is a disease laying hold on yong children about nine or ten moneths old, in which the Childe *HEAD* is always *OVER-GREAT*; for when other Symptomes are wanting (which notwithstanding is seldome or never), that One is never absent while the *REKETS* are present.

I proceed to the other Signes; all of which are rarely missing together, or if haply, onely in the beginning of the sickness.

With the Head the *FACE* of the childe hath an appearance of *SOBER GRAVITY*, much differing therein from the looks of other children.

The *NOSE* which is the ordinary Purging place of the Head and Brain is dry without distillation of Rheum in those children, and is *UNPURG'D*.

Those children which lye under this Infirmary are of much more *WIT* and *UNDERSTANDING* then others of so small age.

The *TEETH* of them, if they were first sound, turn all *ROTTEN*, and fall away, or else they *TOOTH* very *LATE*.

The *ARM-BONES* become *CROOKED*.

The *WRIST-FOYNES* and *ANGLE-FOYNES* grow *KNOPPY*, called *DOUBLE-FOYNES*.

The *FLESH* of the whole *BODY* is *PINED*.

The *BELLY* appears *OVERGROWN*.

The *RIBS* toward the Breast are found *VERY THICK*,
and

and the *EXTUBERANCIES* named *KNOTS*.

The *SHIN-BONES* of these children *RISE* very *HIGH*, and appear *SHARP*, *HIGH* in the *MIDDLE*, and *DECLINING ABOVE* and *BENEATH*.

Their *THIGH-BONES* and *LEG-BONES* are *CROOKED*.

The *BREAST* like in shape for sharpness to the *BREAST* of a *FOWLE*, and *KEELE* of a *SHIP*.

The use of their *FEET*, although when they were yonger they could walk, is *TAKEN AWAY*.

Lastly, not onely their stature by the bending of their Leg and Thigh-bones is shortened, but their *GROWTH* is *HINDERED*.

*The REMEDIES vulgarly commended
against the REKETS.*

I Shall not have any thing to do here with those various Remedies which have been invented against this disease. Nor indeed is it easie to set down the greatest part of them, many of which and of the best of that sort are compiled in that Learned *Treatise De Rachitide*. But I shall reckon up such Remedies as are *Empirical*, and go current among the people universally, nothing depending upon Reason and Experience together as others do; although these also have had their influence upon, and gotten credit (I know not for what cause) among the learned also. Of this sort are Three in Number.

1. *REMEDY* is *SWINGING* such children from side to side, *TOSSING* them *UP* and *DOWN*, and Turning them *TOPSEY TURVEY*.

2. *LIFTING* the sick children up by the *ARMS*. 3. Letting them *BLOOD BEHINDE* the *EARE*. So much at present for the *DESCRIPTION* of the *REKETS* and *REMEDIES*; I come now to the other Disease called the *KINGS-EVIL*; the *REKETS* answering to *EVERY SICK HEAD*, the *KINGS-*

EVIL to the WOUNDS, BRUISES, and PUTRIFYING SORES described in the fore-named place by *Isaiah*. Which later Disease is not wonderful in it self, I confesse ; for what nation is there which is not and hath not been troubled with that disease which the Greeks call *χοληδες*, the Latines *Struma*, and *Scrofulæ*? but how many nations are there whose Kings have such a Divine vertue given unto them, that with the Touch of their Hands they can heal this Evil, beside the *KINGS* and *QUEENS* of *ENGLAND*, and the *FRENCH KING*? This power God hath bestowed neither upon any Prince, nor private person beside. Which cure is performed at this time by our *ROYALL SOVERAIGNS HANDS*, he truly acknowledging in the rite of healing, *GOD* to be the *AUTHOR* thereof, in these words, *I TOUCH*, and *GOD HEALS*. For as the former Disease the *REKETS* is a wonderful Disease in its *Nature*, this is much more to be wondred at in the *CURE*. What notable Cures have been done in *QUEEN ELIZABETHS* time by her Royal Hand, reade the Learned *Treatise* of *D. Tooker de Charismate Sanationis*. Let those which doubt hereof (which I know some do, which nevertheless love and honour the King) repair to the Court with his *Majesties* leave, and there behold multitudes toucht by his Royall Hands, and comparing the condition of such who have been toucht afterward with what it was before, shall finde this vertue ascribed to his *Majesty*, true, and so resolve their doubts. Yet what doth this wonderful Remedy work in the mindes of those which behold, and feel it, more then wonder and astonishment? Doth it cause any other effect in the most wise and learned? Certainly it doth not; only they account the utmost of the thing to be a singular blessing to our Nation whose King God hath indued above other Princes with such a blessing to his subjects. But we know that miraculous mercies have been Signal also; else the raising of the dead man by the touch of *Elisha's* dead body. *2 King. 13. 21.* and the restoring of life unto the childe of the *Shunnamite* by him had.

had not been wrought, but to shew the vertue of Christs death, and the applying of Christ unto us, who are dead in sins, as the Prophet joyned his own unto the childes body, 2 *King*.4.34. although they were mercies withall. Moreover it encreaseth the wonder of our Kings Gift of Healing, that his power extends not so far, as to heal all other diseases, like as the *Struma*, why not the *Feaver*, the *Gout*, *Palsie*, &c. and that all Patients, and why every one, receive not benefit by his Royal Hands? All this must of necessity cause wonder in those that consider all this, even to astonishment. But wonder never was the utmost end, for which the Lord at any time did send his Miracles; which indeed is nothing more then an inthralling and captiving of the understanding and reason, that it can move no farther; which comes short in us of the end which the Lord aims at in his marvellous works. Much less doth wonder distinguish one work from another. Our Saviour did his Miracles to shew, and make them know, he was the promised Messias, which when they saw, all men (as the Evangelist tels us) marvelled. But did this effect answer the end which the Lord intended thereby? Plainly it did not. Much less doth astonishment and amazement at the sight of the Lords mighty and strange works, make any the least difference between them; but that one Answer must be given of them all; as, *I wonder at these strange things*, or, *God knows what they mean*. Admiration indeed is the way which God hath ordained for men to look up for a higher Workman than ordinary (as when a man is led into a maze or labyrinth, he is taught by nature to seek a way out) which needs must be the Author of so great a matter; and as the work it self is not light and vulgar, that is wrought, so must it be for some extraordinary end, which ought to be sought out.

The wondring at these two Diseases hath seized upon many, but it hath pleased Almighty God of his meer mercy to make known unto me the Causes why they were sent; his love unto King *Charles II*, and his Pity toward the long distressed people of

of *England*, by the Gracious and Happy Government of our Royal Master. For what am I in knowledge or learning more (nay I am less) then others, that I should attribute the knowledge of these Mysteries to my self? But in a time of great wickedness and affliction, in a time of the sadness of my heart, presently after the Lord had delivered me from a sickness past hope of recovery, about ten years since, (which is not hard to prove) the Lord made this known unto me (Blessed be his Holy Name) so that there is nothing altered in the Interpretations, saving that of late some few things have by Gods Grace been added as an enlargement.

But that I may finde out the signification of the second Disease the **KINGS-EVIL**, it will be necessary that it be enquired, whether the cure of this Disease hath alwaies been performable by our Kings of *England*, and if not, who, and what he was, who first of our English Kings had this Gift of *Healing* given unto him, as it is called the Disease of the **KINGS-EVIL** for being cured by the King.

The Gift of healing the *Struma* now called the **KINGS-EVIL**, we shall finde to have been given by the Lord, first of all Kings of *England*, to King *Edward III*, before the Conquest, commonly named *Edward the Confessor*, by the following words of *Ailredus*, Abbot of *Revesby*, *De Vita & Miraculis Edwardi Confessoris*, among the ten *English Historians*, printed at London for *Cornelius Bee*, 1652. page 390. *Adolescentula quadam nuptiis tradita duplici laborabat incommodo; nam faciem ejus morbus deformaverat amorem viri sterilitas proles ademerat. Sub faucibus quippe quasi glandes ei succreverant, quae totam faciem deformi tumore fadantes, putrefactis sub cute humoribus sanguinem in saniem vertebant, inde nati vermes odorem teterrimam exhalabant.* A little after he annexeth this which follows, *Subetur autem in somnis adire Palatium, ex Regiis manibus sperare remedium, quibus si lota, si tacta, si signata foret, reciperet ejus meritis sanitatem.* In English thus, *A very yong woman which was married, was afflicted with two infirmities,*

mities, for her face was not only disfigured by a Disease, but she was barren also, which drew away the affection of her husband from her. For under her jaws there grew a sort of kernels, which by their swelling made her look deformedly, and the humours corrupting under her chin, turned her blood into mattur, which breeding worms sent forth a very stinking savour.

At length she was warned in a dream to go to the Court, and that the King should cure her, so that if she were washt, stroak'd, and sign'd by the Kings hands, she should receive a perfect cure by the Kings merits. Then this Author declaring her repair to King Edwards Court, and likewise the performance by the King in the Ceremony, of what was desired, adjoyns to his former Discourse that which follows, *Subitò ruptâ cute cum sanie vermes ebulliunt, resedit tumor, dolor omnis abcessit, ammirantibus qui aderant tantam sub purpurâ sanitatem, tantam Sceptrigeris manibus inesse virtutem.* that is, All on the sudden the skin breaks, the worms, and mattur drop out, the swelling falls, all the pain goes away, all that stood by being amazed to see such a cure to be performed in Royal Robes, and such vertue to proceed from hands which held a Sceptre.

For not only the mention of healing the *Struma* in this manner is first found in the History of King Edward, and the praise thereof attributed to him, but those last words of *Ailredus, Ammirantibus qui aderant tantam, &c.* declaring, that those which saw this cure performed by the King, were thereupon amazed seeing so strange an effect, do argue, that this kinde of cure was not performed by any other King before, nor by himself until this time. And to this Prince *Tagautius* a French Writer ascribes the first cure of this disease in such manner in *England. Institution. Chirurg. lib. I.*

In the next place, let us consider the Nature of the *Kings-evil*, which is a Malady most like to the Disease in *Isaiah*, spoken of before, consisting in *Bruises* and *putrified* and *corrupt Sores*; and to this we may joyn the other part of the Description, in *Wounds* also. For what are those *apostemous Swellings* in this Disease,

sease, but of the nature of *Bruises*, which contain *corrupt blood* or *mattur* in them? And nothing more common in the Disease then *Corrupt* and *Mattury Ulcers*. And wounds are properly taken for solution of continuity, as Physicians call it, without *fancies* or *corruption*, and from an outward cause; so the word here expounded *wounds* signifies *such a solution of continuity*, and is a part of the disease of that state, not of sin, but of suffering, from cruel men and unjust: as in this disease of the *Kings-evil*, where the *swellings*, if the bones be rotten, or the corruption cannot otherwise easily break out, are oftentimes wounded by the *Chirurgians knife*.

Thirdly, We are to consider more accurately the Person to whom the Lord first gave this great Gift of Healing the *Kings-evil*. First, in respect of his DIGNITY and DESCENT; Secondly, in regard of his ORDER and PLACE of SUCCESSION. Thirdly, in the addition of his new SIR-NAME. Fourthly, In respect of his ADVENTURES: For all which in few words this may suffice. First, he was by his DIGNITY *King of England*, and by his DESCENT *King Edward III* before the Conquest was the natural and legitimate son of *Egelred*, which *Egelred* was the son of *King Edgar*, and yonger brother unto *King Edward II*, who for that he was innocently murdered by the counsel of his Stepmother (as is supposed) *Queen Alfrith*; after that he had reigned King a very short time, was surnamed *the Martyr*; according to *Ailredus* in the said History, pag 409. speaking thus, *Aderat interim beati regis & martyris Edwardi hujus nostri principis patruī praeclara solemnitas, qui ab impiis sine culpā peremptus creditur innocentia martyrio coronatus*, that is to say, *It was upon the great Feast day of S. Edward King and Martyr, Uncle to our Sovereign that now is, who, for that he was causelessly murdered by wicked caities, is beleaved to have received the crown of martyrdom for his innocence.*

Thus much for this *K. Edwards* DIGNITY and DESCENT, who first of our English Kings healed the *KINGS-EVIL*.

Secondly,

Secondly, for what concerns this King *Edward* in his ORDER and PLACE of SUCCESSION; he being the brothers son (as was abovesaid) to *Edward the Martyr*, was notwithstanding the *Fifth King* in ORDER and COURSE of reigning from the former *Edward*, taking both terms inclusively, and accounting those Kings which reigned together for one, and by the name of one, of which Holy Scripture affords us more then one example. Thus *Edward the Martyr the First*, *Egelred the Second*, *Edmund Ironside the Third*, *Hardicanutus the Fourth*, *Edward the Confessor the Fifth*.

Thirdly, for his new SIRNAME the CONFESSOR; that he was ordinarily called *Edward the Confessor*, and for his HOLINESS, witnesseth *Henry Knighton Canon of Leicester*, in his first book. ch. 8. *De Eventibus Anglia*, *Iste supradictus rex sanctus Confessor dictus est Edwardus III*, saith he, that is, *This holy King Edward III was named the Confessor*. Whereunto adde the words of the *Chronicle* attributed unto *John Brompton Abbot of Fereval*, pag. 956. of the Edition, 1652. *Iste rex Edwardus ab infantiâ dum diligens bonas consuetudines suas primarias pro honore terreno non commutavit, sed cunctis diebus magis ac magis omni sanctitate, castitate, humilitate, & munditiâ Deum & sanctam Ecclesiam dilexit, pauperesque ob amorem Dei tanquam fratres suos charos habuit, & dilectos, & eos largis eleemosynis aperto corde, & voluntate bona saepe respexit, & plures in Angliâ statuit leges bonas, quæ pro majori parte adhuc in regno tenentur*. Which in English is, *This King Edward the Confessor from his childehood fearing God, did not change his wonted goodnesse for earthly honour, but daily encreased in all kinde of sanctity, chastity, humility, and purity, loving God and holy Church, and such was his love toward God, that he loved the poor tenderly, accounting them his brethren, and bestowing large and continuall almes upon them in singlenesse of heart and true affection, and enacted more good laws in England then were before, which for the most part are of force in the kingdome at this day.*

Fourthly, In what pertains to King *Edward* the CONFESSORS ADVENTURES; he was by reason of an Usurper forced to shift for himself, and to live as a banished man in *Normandy*; for so writes *Ailredus*, *De Sancto Edwardo Confessore ac Virgine*, pag. 366. in the forenamed Volume of Historians, *Edwardus frater Edmundi filius Edelredi, qui in Normanniâ exulabat*, that is, *Edward the brother of Edmund (Ironside) who lived in Normandy in Banishment*. From which place of his exile he was sent for, by the testimony of the History called *John Bromptons* Abbot of *Ferevall*, not written but set out by him, *Edwardus à Normanniâ vocatus*, King *Edward* (saith the Historian) was sent for out of *Normandy*. But how welcome the King was, and to whom, Let us hear the words of *Ailredus* in the place aforesaid, *Veniens igitur in Angliam Edwardus ab universo clero & populo cum maximâ exultatione suscipitur*. But when King *Edward* came into *England* (saith he) he was welcomed by all the Clergy, and People of the land with all expressions of joy; and some of the reasons of that great and universal gladness are in the same place exprest by the same *Ailredus* in this manner, *Homo mansuetus, & magis pace quàm armis regnum protegens, habebat animum iræ victorem, avaritiæ contemptorem, superbiæ expertem*. which is, He was a milde Prince, who defended his Kingdom more by peace then by war, of such a frame of minde that he could bridle his anger, hated covetousness, and was void of all pride.

Now I shall by Gods grace shew unto you, in what manner it hath pleased Almighty God out of these Two Diseases the REKETS and KINGS-EVIL, to foreshew unto us our Publike SINS and MISERIES, and the AUTHORS of them, and DELIVERANCE from them in One, and the SINS we have been publikely guilty of, and our MISERIES which we have within these twenty years undergone, with the PERSON who shall by GODS mercy deliver and set us free from these long and miserable afflictions in the Other, KING CHARLES. II. our DELIVERER. Of which Two Diseases I will and may affirm justly,
Thas.

That if it be probable, that the Lord hath been wont to foretell Great Troubles to Nations and Kingdomes, and the issue of them, and if it be certainly true, that in all respects no Nation under Heaven upon whom the Name of God or Christ hath been called, hath felt such miseries and so great in so short a space as the English have done in the last twenty years, unless they have been predicted by the REKETS and KINGS-EVIL, there was never of these great things any Divine Forewarning mentioned in any History. Much less was any Prediction like to these, but such as did quickly vanish after their appearance, in a moment, as it were; or if any have been of longer continuance, their matter and argument hath not been so copious. But these Two Diseases the REKETS and KINGS-EVIL have been stable and constant, the eldest of which in the Prodigious Healing thereof hath continued six hundred years. The former of which, as the *Leprosie* in time of the Law, was to typifie the Great Cleanser Christ *Jesus* our spiritual King, who was anointed with oyl of Grace above his fellows, and as the *Balm of Gilead*, and *Pool of Bethesda* were made to foreshew that Merciful *Physician*, who with his blood should heal our sins and miseries, and wash us from impurity, was determined to shew Gods *Providence*, *Power*, *Justice*, and *Mercy* to poor *England* by the *Hand* and *Government* of his anointed Servant K. CHARLES II. Whose Person, I say is with the other evils designed in the second Disease the KINGS-EVIL. He is that *Physician* to cure those wounds and putrified sores, which our *State-Physicians* (as they have been often called) have made and caused. The things which are foreshewn are in General, our *Sins*, and our *Calamities*: 2. The *Authors*, those that have caused our miseries, and 3. he which shall be our *Deliverer*. The method of this discovery is plain, for the Persons which have been and shall be the Authors of these contrary effects, are plainly described, as if it were by their names, these in the one, this in the other Disease. The Sins and Calamities which some have been guilty of, and which almost all have suffered,

ferred, are shewn unto us, as under the *Allegory* and *Type* of Diseases in so plain a manner, as that the Diseases are nothing else but in every part and circumstance living pictures of what we have done and suffered, and but *Metaphorical* names of the very things. And either they are the very *pictures* and likenesses of the things which I would have them signifie, and in this respect we give their natural signification, or else, they are *Metaphorical* expressions of such things, and bear some good proportion unto the things which I shew they typifie. Which *Metaphors* are not wrested and strained, but easie and taken from Holy Scripture, and used here in that signification in which they are there used. Nor is there any Trope or Figure which is less hard to be understood, nor more usual in our mother tongue, or the Latine, Greek, or Hebrew tongues then *Metaphors*; insomuch, that for using of names to certain things, we do not only commonly, but by necessity, borrow the names of other things, that is, use *Metaphors*. Such are these expressions in ordinary and familiar use; To be in *high* or *low* place, that is to be *honorable*, or *without honor*, and it is taken from places high and low in a Physical notion; so to be *poor*, when there is *little flesh* upon any creature, is borrowed from that word which properly signifies *want of things necessary*, but is made to signifie, being *lean*, &c.

*The SIGNIFICATION of the REKETS
in each particular.*

First of all, let us examine the Name of REKETS, and therein shall we finde the names of those men which have caused our miseries. The word *Regentes* is a Latine word signifying those that are *Rulers* and *Governors*, whether in the highest or in a lower degree indifferently, from *rego* to *rule*; from which Latine word *Regentes* is derived a French word, and English, given to such a Person which exerciseth Regal authority though not a King, as the Queen wife to the French King is by courtesie called

called *Queen Regent* to distinguish her from the *Queen mother*, as if she had *regal authority*, and like to the King. The *Vice-roys of Scotland* are called *Regents of Scotland*. This is the thing; *Governors* taking upon them *Regall authority*, not being Kings, and under Kings, are meant by this word *REKETS*, with no greater alteration of letters, but the very same which hath been found in our English tongue elsewhere. For of *Regents* leaving out the letter (*n*) is made *Regets*, as of *Tenent*, which signifieth an opinion maintained by a man, is made *Tenet*, signifying the very same thing, the letter (*n*) being omitted there also; both which words, we know, are used promiscuously at this day. And both *Regent* and *Tenent Participles* of the present tense, and this from *Teneo*. Then in *Regets* the letter (*g*) is turned into (*k*) and of *Regets* is made *REKETS*; which change is also found in our English tongue. *Chaucer* in the *Shipmans Prologue*, no. 13. saith,
His barge was called the Maudelain.

For that vessel which the Poet there, and *Barclay* in his *Poeme* called *The Ship of fools*, in sundry places calleth a *barge*, we at this day do name (as is well known) a *barke*, with the like mutation of (*g*) into (*k*). For the calling of it, as we do, *REKETS* pronouncing of it as if it were written with (*i*) in the first syllable, there is little difference in the sound whether it be written with (*e*) or (*i*), for the letter (*i*) there sounds not full, but like the sound of (*e*) insomuch that sometimes (*e*) is pronounced like as we would have (*i*) pronounced in *RIKETS* written with an (*i*). Thus is the letter (*e*) ordinarily pronounced in *end*, *metre*, *Peter*, &c. and in *Devonshire* well *puteus* is uttered as if the vowel and the word were the same with *will voluntas*.

Thus in the Name of this Disease are in the first place discovered those men who were the *AUTHORS* of our late *CALAMITIES*; for according to the Name of the Disease they were not Kings, but such as took upon them *REGAL AUTHORITY*. For the Disease is not exprest by a word of the singular number *REKET*, but plurally *REKETS*, since not one single person,
 but

but many were the causes of our miseries. And in this Name the *Cause* is put for the effect, for that those men were the cause of our evils, the *evils* are called by the Names of such who were the *Causes* of them. The *Effects* of *Original Sin* are called the *Old man* in relation to *Adam*, who was the fountain thereof, *Regeneration* and *Holiness* called the *New man* directing unto *Christ Jesus*, the worker of it, in Holy Scripture, by a *Metonymy* of the *Cause* put for the *Effect*. Thus our unjust and usurping High Governors being by the Name of the Disease marked out unto us; the *Nature* and *Symptomes* of the Disease do pourtray unto us their *cunning*, *fraud*, *combinations*, *injustice*, *cruelty*, with the rest of their *eminent Sins*.

In the Disease it self let us first consider the Pathognomik, and most constant Signe and Symptome thereof, which is the **HEAD OVER-GREAT**. For the understanding whereof if we call to minde, that in Holy Scripture a **HEAD** is a **GOVERNOR**, or person chief in rule, as where the *Princes* of the *Tribes* are stiled, the *Heads* of the *children of Israel*, *Numb.* 13. 4. and when the *Husband* is named, *Head of the wife*, *Eph.* 5. 23. (for *Head* in both Testaments is near seventy times set for the chief, and for *Rulers*), and that it is proper not only to the Hebrew, but to the Greek and Latine nations, and to our own language, to call Magistrates and Rulers our Heads, we will not I hope deny, but that it is fitly enough exprest by the **OVER-GREATNESS** of the **HEAD**, describing the **OVER-GREATNESS** of such men, by assuming unto themselves, and growing to so great **POWER**, to have been the most certain and unremoveable cause of our late afflictions. For *much* power is called *great* power, where the Angels are stiled, *Greater in Power*, *2 Pet.* 2. 11. By the *Greatness* of the *head* therefore is very aptly set out unto us the taking and gaining too-much power to have been the first and great cause of the misery, which we have undergone from those which were set over us.

In the next place, the **SOBER GRAVITY** of the **FACE** of
such

such children comes to be examined, and we may joyn thereunto the more then ordinary WIT and UNDERSTANDING found in such children, far beyond what is found in others of that age. This argues in what sense and signification *head* is to be taken, that is, in no other than as a HEAD of WISEDOME, Counseil, and GRAVITY; this last being a discreet behaviour of a man such as may serve for the begetting of awe and reverence in inferiors, that their governors be not despised; and this is exprest in, and mesnaged very much by the SADNESS of the COUNTENANCE, *Eccles. 7. 5. Anger is better then laughter, for by a sad look the heart is made better.*

And whereas it is observed, that the NOSES of such which are troubled with this Malady are UNPURGED, remaining dry without distillation of Rheum, which in other children abounds; this is to let us understand, that these our swelling heads which thus ruled over us, although they seemed to cleanse themselves, by removing Malignants, which they named PURGING of the HOUSE, again and again from sitting among them, yet did not these Heads PURGE THEMSELVES from, nor yet cast out from among them Malignity and Malignants, but did notwithstanding *retein* in themselves their *sins* and *vices*, such as least become a Court of *Justice*, *Oppression*, and *Delay*, among many other less scandalous sins. PURGING in the Scripture is casting away the FILTH of SIN, *2 Tim. 2. 21. If any man (saith Paul) therefore purge himself from these, he shall be a vessel unto honor.*

From the Nose I come unto the TEETH, which in such children become all ROTTEN, and FALL out, or else beyond the custome in other yong children, they for a great space TOOTHE NOT. The Signification whereof that we may understand, we are to consider that the TEETH are those Bones which God hath given unto us for grinding and CHEWING MEAT by which the body is nourished. We likewise knowing that PREACHING of Gods word is termed FEEDING of Gods flock, because thereby is administred unto the hearers
FOOD.

FOOD for their SOULS, for it keeps the soul by that profitable knowledge (knowledge being hungered after by the soul as meat by the body) from eternal death to everlasting life, in feeding upon Christ by faith. Well therefore may those PASTORS which prepare, by breaking it after grinding in their mindes and hearts, the Bread which came down from Heaven contained in the Holy Word, be accounted, and be typified by TEETH; in which sense the same are to be understood, *Cant. 4.2. Thy teeth are like a flock of sheep that are even shorn, which come up from the washing, which all of them bear twins;* and *Chap. 6.5. Thy teeth are as a flock of sheep which go up from the washing, whereof every one beareth twins, and there is not one barren among them.* The TEETH of the CHILDE of GOD, whereof the King is Head, are the PREACHERS: the ROTTEN TEETH are to be expounded such Ministers which being CORRUPT and UNSOUND in their LIVES, DOCTRINE and FAITH (unto all which the Holy Ghost in Scripture gives such names) have been removed from the Church.

But NOT-TOOTHING and LATE-TOOTHING doth imply that SOUND PREACHERS which should painfully, skilfully, and uprightly prepare nourishment for the Body of Christ which is his Church, should here in *England*, be MUCH and LONG WANTING, withdrawing and hiding themselves, leaving the mouth empty as it were, those places where they should be fixed, as it hath proved most true also in the event, because of unlawful oaths and engagements against their Sovereign, to be laid upon them, which with a good conscience they could not submit unto, and for the like unjust causes.

The ARM-BONES of such children as labour of the RECKETS turn CROOKED; the Mystery whereof we shall finde by Scripture-pharse. ARMES in Gods Word noteth sundry times military Forces and ARMIES, and this not without just reason; in a fleshly arm men put their confidence and the strength thereof, for by the strength of their arm they wield their sword, for

for offence and defence, *The Armes of the wicked shall be broken* saith *David*, *Psa. 37. 17.* and in armed men, the strength, multitude, and valor of them Princes place their confidence. In this fence Armes are to be taken, where God speaking by his Propheer and foretelling the destruction of the king of *Egypt's* forces by the King of *Babylons* army, nameth the forces and armies of them both Armes, *Ezek. 30. 22. I will break his (Pharaohs) Arme,* and *ver. 24. And I will strengthen the arm of the King of Babylon.* Now let us search in the same place for the meaning of this word *CROOKED*. Here we may finde, that whensoever men once *INTIRE*, and as it were *STRAIGHT*, (which figure in the limbs is the iust and proper shape) shall become by what means soever, *BOWED* from their former *STRAIGHTNESS*; and turn to be worse, they are for this declining accounted and reputed *CROOKED*. For which cause the *Israelites* are intitled a *crooked generation*, *Deut. 32. 5.* and for the same cause the people of the Jews are by *S. Paul*, who formerly had walked in the ways of the Lord uprightly, which the Gentiles had not done, meant, where he saith; *Phil. 2. 15. In the midst of a naughty and crooked generation.* Hereby the Almighty and Just Lord by inflicting such *CROOKED ARMES* upon our children, doth not only punish us mediately in the persons of them, but would have us to be premonisht, that by the Signe of *CROOKED ARMES*, he was for our sins sending against us our own not Army but *ARMIES* (because in Two places) by *SEA* and *LAND*, which ought to be and were at first straight and *INTIRE*, but started aside and revolted from their former integrity, and over-ruled those which gave them their power, and put the sword into their hands. Which was most conspicuous, when by the Army, and the bare name thereof, no particular accusers once named, the principal in the Parliamenr of such who stood for their King and Countrey, were seditiously impeached of high crimes.

The *WRIST-FOYNES* and *ANGLE-FOYNES* become *KNOPPY*, and are commonly called *DOUBLE-FOYNES*. Here

the *Armes* are joyn'd with the *Hands* in such a firmness that the joynts thereof are of a *double strength*, that is to say, of a much greater. The *HAND* is the more noble and principal member, is proper to man alone, receiveth the *WEAPON* and *WIELDETH* it, and secondly giveth *DIRECTION* to come and go, and what should be done, as the *Psalmist* expresseth it, *Psa. 123. 2. Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress*, shewing how by the hand and beck thereof direction is given from masters and such as have as great power unto their servants, and those which are under their authority. Moreover, by this *knoppiness* of the joynt *strength* is encreased in that part. Which if we take together an *Arme* and *Hand* most *strongly compacted*, it designeth most aptly, That both the *Armes*, that is, *Armies* by Sea and Land, should in an extraordinary manner *combine* and unite with their chief *Commanders* and *Generals*, which do receive and *manage* the *sword*, unto whom as into the *Hand* it was committed. Those *Generals*, Major *Generals*, &c, were the *Hands* to *direct* to bid come, and go, and shew what should be done; All the *Forces* under them receive *direction* from them, and *obey* their commands. It farther signifieth, by this *unnatural doubling*, and *knoppiness* of the joynt, above what is by nature necessary and should be, that certain of the *Generals* and chief *Commanders* would in such a manner unite with the *Souldiers*; as it appears, when they so strongly combined with the *Armies*, that neither the *Laws* of God nor man and oaths of fidelity made by them for the King and Parliament, could separate them, or divide them in their unlawful combination against them whom they had sworn to obey.

Beside the Greatnesse of Power, the *PINED BODY* of the patient, and the *BELLY OVER-GROWN* do infer, that these our *Heads* should get unto themselves another kinde of greatnes; becoming *Great in Wealth and Riches*, while the *Body* of the *Commonwealth* *pined* away, and waxed exceeding *poor*;

poor

poor in our mother tongue signifying properly want of *necessaries*, and *metaphorically*, want of *flesh*; yet so ordinary is this *Metaphor*, that it is even to women and children so common, and so well known, as if it had been said *lean*; and well may these two be signified by that one word, because one is ordinarily an effect of the other. But the *Common-wealth* the *Body*, which is no other in persons then the Mystical *Body* of *Christ* our *Head*, ought to have a *proportionable* nourishment with the *Head*, even as it is in the Mystical *Body* the Church in spiritual things; for of it *S. Paul* speaketh, *Eph. 4. 16.* that it is fitly joyned from the *Head* to the *Members*, and *maketh encrease of the body to edification*. So ought the *Body* of the *Commonwealth* receive meet and proportionable nourishment with and from the *Head*. The *BELLY* ought to prepare nourishment for, not steal it from the *BODY*. But how contrary hereunto have our *Heads* robb'd our *Body*, and that which ought to have prepared nourishment for it, not consumed it all; the *Belly* growing full and swelling, and left *England* in a *starving* condition! For whatever was pretended by them, their *Belly* was their *God*. The *ANCLE-JOYNTS* likewise in this Disease grow *KNOPPY* and are *DOUBLE*, as the former; the Mystery will better be discovered, when we shall come to examine the nature of the *Thigh-bones*, and *Leg-bones*, and what is the meaning of their being *crooked*.

Whereas the *RIBS* of such diseased children about the ends, and toward the breast are found very *THICK*, and therefore named *DOUBLE*, and the *extuberancies* named *KNOTS*, and by this means, as the fore-named *Wrist-joynts*, and *Ancle-joynts*, are made necessarily much stronger thereby then such as are without such a thicknes, Consider this which follows. *RIB* doth typifie in the *REKETS* no other thing then what the same word doth signifie in the Holy Text, without any forced interpretation, application, or any other way or manner of straining thereof. Consider therefore the words of the Prophet, *Dan. 7. 5.* And behold, another Beast a Second was like a Bear, and raised up it self on

one side, and it had Three *RIBS* in the mouth of it, between the teeth thereof, and they said thus much unto it, *Arise, devour men as fleish.* Three coasts of the world (saith Learned Broughton) from the place which before it held, West, North, and South, as it is declared, *Cha. 8. 4.* and it is to be expounded of the Persian Monarchy, and of the conquests of the Persian Kings. In which place it is plain enough that *RIB* is the mysticall name of a *COAST*; as our English name *COASTS* is nothing in name and thing properly, but *RIBS*, from the Latine. For in the utmost parts of Kingdomes, and confines of Territories are placed the chiefest forces and strength to defend the inward parts of such Dominions; as the *RIBS* are made of strong bone to defend the Heart and vitall inward parts.

By the *DOUBLING* of the *RIBS* in this Disease is not only foreshewn the doubling of the Forces on the Land-coasts, which hath been fullfilled evidently before our eyes in our Castles and Citadels, which those Usurpers thought to secure themselves by, but specially is signified, the great strengthening of the land by an extraordinary great Navy of Ships, in which they placed their greatest confidence. And it is held for so great an advantage which we of this Nation enjoy above all others, the strength and multitude of our Ships, that it is almost grown into a Proverb, to say, *The wals of England are wals of wood.* So significatively the Knops of the *RIBS* are called *KNOTS*, which is a kinde of fast and sometime indissoluble binding of a thing, noting unto us, that by thus guarding the Seas with such a multitude of strong Ships, they judged they were so fast and so secure that all the world could not undoe them. And so much have they boasted. The reason farther why Ships are signified by *Ribs*, is because *Ribs* do much resemble Ships in the crookednesse of their figure. Virgil giving an Epithet to Ships calleth them, *Georgic. lib. 1. curva carinae*, and in *Aeneid. lib. 6. curva puppes*; that is, *crooked Ships*; in respect both of their keeles and sides. And as the English word *RIB*, is given to Ships, so the Hebrew word

וְשֵׁי תְּסֵלֵאֵו is attributed to the *Side bones* of a man, and to the *Sides* of the *Ark*.

The strange *RISING* of the *SHIN-BONES* in this Malady, which are the middle and forward part of the *BONES* of the *LEGS* cannot well be understood until we first know what is to be understood by the *Thigh* and *Leg-bones*, and the *crookedness* of them, the *knoppiness* of the *Ankle-joynts*, and the disproportionable rising up of the *SHIN-BONES*, in their significations.

The *THIGHS* and *LEGS* are distinct parts, yet in Holy Scripture they oftentimes go under the name of the *Legs* both. Their office is to *support* and bear up the *body* from falling, and in their *figure* ought to be *upright* and *straight*. The *Two Houses* of *Parliament* under his *Royal Majesty* our *Head*, are the *Supporters* of the whole *Body* the *Kingdom*; while by them are enacted good *Laws*, and they maintain the good and punish the evil by doing justice, and not delaying it, without which nor *Kingdom*, nor *State* can long stand. Often in Holy Scripture is *impartial* doing of Justice called *judging uprightly*, *Psal. 58.1. Do ye judge uprightly?* and *Psa. 75.2. I will judge uprightly*. For he that favoureth one more then another *inclineth* his *ear* to hear, or *face* to look upon, or *hand* to receive a gift from him. They are the *LEGS* who ought to have been *UPRIGHT* and *STRAIGHT* in judging *uprightly*. But did they not *start aside* from their *former* and first *uprightnesse*, in *wresting* of *Judgement*, and *delaying* of *Justice*? and because of such intolerable *delays* we had not *justice* from them *straight*. The *THIGH-BONES* were the first *Parliament*.

The *LEG-BONES* under them are the next *succeeding* *Parliament*, not as they were indeed, but as they assumed the name unto themselves, the *Leg-bones* being of the nature of the *thigh* to sustain and bear up the *body*, are for their common office and union, I doubt not, called by the same name both *legs*. These later bones in such children are more *crooked* and more *ordinarily*, then the *thigh-bones*, and do pourtray unto us, That the *succeed-*
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ing. Parliament which followed the first did carry themselves with less *uprightness*, and did *more often* transgress the rules of Justice then those which were their *predecessors*. Of the truth of which assertion there are too many examples.

To the *Legs* are joyned the *FEET*, but under them, principal *instruments* of *moving* the body from place to place, whithersoever we have a minde to go, so that no going without them or even standing. The *feet* of such children joyned unto the *legs* with *STRONG KNOPPY ANGLE-FOYNTS*, is a proper Type, How all men in *place* and *power* receiving them from the *later* and succeeding Parliaments, should by wicked cunning, and by imposing on them unlawful Oaths and Engagements be made fast to them thereby, to secure that usurped power, well knowing, that without such instruments so compacted, they could not go *forward* in their designs, nor themselves *stand*.

Concerning the irregular shape of the *SHIN-BONES* in such children, first let us examine the thing it self, and then desiring Gods help, I shall search out the hidden Mystery. For the former, in a word. The figure of the *bone* is a *RISING* forward of the *BONE* upon the *SHIN* very *HIGH* in the *MIDS*, and *ABOVE* and *BENEATH RECLINING*. Which figure doth as it were in a picture represent and declare unto us, that great sin of which the *succeeding* Parliament (a part I mean of the first, and left behinde in the House of Commons) was guilty of. For this *rising* of the *bone* is not in the *Thigh* but *Leg*, which I shewed to signifie not the former but the after Parliament. Now although this enormous figure appear in both legs, as if both Houses were guilty of that sin, it is not so to be understood, but that part which sate in the House of Commons. Two suffered upon the Crosse beside our Saviour, both are said to have railed upon him, yet one only was meant, the other was a true penitent, and honoured our Saviour. The Mystery of these bones is, That this *part* of the *House of Commons* should raise themselves *too exceeding high*, and whereas the *FIGURE* of such bones doth mani-

manifestly paint the instrument by which our innocent Sovereign lost his life, the *EDGE* of an *AXE*, that out of their *mouh*s would proceed that bloody *Instrument* (as out of the *mouh* of Christ a *two-edged sword* is said, *to proceed*, because that which is commanded to be done, comes out of the mouth which enjoineth it) by which our Sovereign should lose his *Royall Head*.

This figure indeed is not like unto the *Axe*, wherewith his *Majesties* life was taken away, for the edge thereof is *straight* and not at all reclining, but being like the *Axe* which is carried before *Traytors*, of such a shape as they commonly call *glancing*; doth more plainly and fully declare the *person* and *dignity* of the King, then if the shape of the edge of the other had been made upon such childrens legs. Otherwise being *even*, if the *Shin-bone* had been never so sharp, it could not so easily have been apprehended to signifie an *Axe*. Again, every one that suffers death as a Traytor hath not such an *axe*, or any born before him, when he goes to his triall; but such only as are persons of high degree. For which cause the Lord would not that such a monstrous example of hypocritical and but once parallel'd wickedness, that an innocent King should be accused, condemned, and suffer as a Traytor, against expresse vows, should not be written in visible Characters for the eyes of all men.

In the next place I am to consider, that these diseased children, although when they were yonger they were able to walk, afterward in this Disease the use of their *FEET* is *TAKEN AWAY*. We finde in Holy Scripture that *Walking* is working in *Performance of proper Duties*, where our Saviour Christ declaring his resolution not to forbear to preach and heal the sick, he saith, *Luk. 13. 33. I must walk to day and to morrow*; and he admonishing his Disciples of their duties, bid them, *Joh. 12. 35. Walk while ye have light*. So these Great Supporters of this Kingdomes body when they sate in Council together, and to do Justice and Judgement, when at first for a while they began to walk,

walk, how soon after did they leave off performing their duties, and do nothing at all to the oppressed, or worse. For the duty of our Parliament is to do that under the King, which God enjoyned King *Solomon* to do, 2 *King*. 6. 12. *To walk in his Statutes, and to execute Judgement.*

The last of this Disease is, that Childrens *GROWTH* is *HINDRED*; whereas some continue Dwarfs hereby for ever. And as these children are hindred in their growth, so most certainly and fully doth the Antitype answer hereunto, shewing that those people which should be sick of these *Regents*, should grow neither in *Grace*, nor *Riches*, nor in *Reputation*, nor in any thing that may be called good. These are the particular Symptomes of the Disease collected from all which are troubled therewith, and the significations of them, so far as the Lord hath enabled me; I have also examined the Name of the Disease, and found out the Mystery thereof, but although the *REKETS* be the general name to all degrees and sorts of this Malady, yet when the diseased are troubled, with such *JOYNTS* and *RIBS* as they call *DOUBLE*, this they call the *TENT*. See *Arnoldus Bootius in libello De Affectibus Omissis, in Cap. De Tabe Pectorâ*. If you then ask me, What means this Name? I answer, By a *Metonymy* of the *Adjunct* it signifyeth and expresseth *Souldiers* and *Armies*. For *Castra* the Latine word by interpretation *Tents* among the Romans is very often put to express an *Army* or *Armies* in the Field, where *Tents* were used; as among the Holy Writers *Tents* are put for *Habitations* and Houses, because in former times the *Israelites* dwelt in *Tents*, and sometimes *Shepherds dwellings*, because their habitations in the Fields were constantly such. But because among us here is no use of *Tents* but in time of War, it must signifie naturally, according to its Name, and doth confirm, that such Joynts were in signification a combining of *Generals* and *Commanders* with *Souldiers*, of *Parl.* with *Souldiers*, and *Fortifying* by Lands with *Soldiers*; and though by *Sea*, there is no use of *Tents*, yet the Denomination is given to all, for the out-ward

ward likeness of the Types, although proper but to Two of them, and that not without example; as the *Crown* and *Sceptre* are used in speech, when by them we mean nothing but a *Kingdome*. Thus the Wise God knoweth every word in our Tongues, and when men or women give names to things they know not what, nor why, doth oftentimes so overrule them, that they speak the Truth in a Mystery. So did the High-Priest not knowing what he spake, prophesy of our Saviour.

*The MYSTERY of the THREE GENERAL
REMEDIES.*

After the Mystery of the *REGENTS* and *TENT*, and of each *SYMPTOME* thereof, the *three* forenamed Vulgar **REMEDIES** are not without their *Mystery*. The first Remedy is **SWINGING** such children from side to side, and **TOS-SING** them up and down, and **TURNING** them *Topsey Turvey*. This is ordinarily taken to be, and used as a Remedy against that Disease, but careful observation and experience teacheth the contrary, that it is vain. Thus for a Remedy against our evil *Regents*, we were promised, when we should change from a Kingdom to a Common-wealth we should have all amended. But that then failing, we were made to beleieve, how such a *Protector* would indeed perform, what others had promised; and when he had deceived, we must have a piece and the worst piece of a House of Commons to over-rule us, who pleaded the Justice of their own cause, as the rest did, although the people never received Justice from any of them. And was not this *Tossing England from side to side, and up and down*? When we were sometime under a *King and Parliament*, we were *up*, when we were subject to a *Few*, or *One* of our *Fellow-Subjects*, we were *down*. At last we were turned *Topsey Turvey* when the *Heels* the *Souldiers* possess the place and **RULE** of our *Superiors* the *King and Parliament*. And this was a False Remedy.

The Second REMEDY is the *Lifting* up such sick children by the *Armes*. The meaning of which thing will by Gods grace be understood, if we remember, in what sence I declared to you from Holy Scripture and the reason thereof, *Armes* are to be taken, which is in signification of *Armies*. This Remedy, *Lifting* the sick children up by the *Armes*, is a *False* Remedy, and never used with success. But it is much to be observed, that above all other Remedies which are wont to be applied to such children, there are none so much abhorred by them as this; for when it is done they will *complain* and *cry out*. The Mystery hereof is, that when the childe of *England* should be lifted up by the *Armes*, at which time the weight of the body depends upon the *Armes*, that is, the *Armies*; and at that time the *Armes* also are *lifted* up, and lifting up signifieth raising to honor, *Psal.* 113.7. *He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill, ver.8. That he may set him with Princes, even with the Princes of his people,* The poor Patients which were troubled with the *Regents*, would least of all endure, and most of all complain against the Tyranny of the *Soldiers* and *Army* bearing rule, that is, the *Lifting up by and of the Armes*. This was fulfilled to the utmost, when the *Agitators* of the *Army* pluckt and threw out of the Parliament house that Piece remaining and left of the Whole House of Commons, and for a short space, under the greatest indignation of the people, ruled alone.

The Third REMEDY generally famous, but *False* is the letting of the diseased children *Blood Behinde the Ear*. And how true it hath been in the Antitype, that the *Head* our *Royal Head*, our Dear Lord the KING should for a pretended cure of our miseries be let-blood behinde the *Eare*, that is, in the *Neck* by cutting off his Head, to the encrease of our miseries, I abhorre to think, and much the more, because it was plotted and acted by men which were Professors of the austere religion. But let not the Profession of Religion be branded for this cause. Were not those that had the chiefeest hand in our Lord Christs death

one of his Disciples, and the Priests ? Is not he that hath been guilty of so much of the blood of the Saints, that the City of *Rome* is become drunk therewith, counted the most Holy Father the Pope, and with him the Fathers of the Clergy. This is the craft of the old Serpent, when he cannot destroy the Church by open enmity, to endeavour it by seeming friends.

But for the real Cure and true REMEDIES of the Disease we call the REKETS, as we take it according to the letter, it may for good cause be accounted wonderful in that regard also, and therein like unto the *Leprosie*. The *Leprosie* was a Disease not curable by any Art or Power of man. For thus answereth *Ahab* unto the King of *Syria*, who sent unto him, desiring that he would heal his servant *Naaman* of the *Leprosie*, concluding the curing of that Disease to be a Divine work above mans strength, *2 King. 5. 7. Am I God to kill and to make alive, that this man doth send to me to recover a man of his Leprosie ?* To which purpose and more plainly speaketh our Saviour, *Luk. 4. 27. Many Lepers were in Israel in the time of Elizeus the Prophet ; and none of them was cleansed saving Naaman the Syrian.* Even so neither is the malady of the *Rekets* curable by any Art or Physician upon the Earth ; although, I doubt not, all men both Learned and unlearned beleve the contrary, perswaded from what they see, that divers children afflicted very much with this Disease, at length become sound and perfect. But although it cannot be denied, that many children have recovered from the *Rekets* to a soundness in every part, yet is the conclusion false, To assert thereupon, That this Disease hath been so cured by Physicall Medicines. And the seeming contradiction is thus reconciled to the truth, by example of the *Leprosie*. No Leper was cleansed, saving *Naaman* the *Syrian*, saith our Saviour in the place abovesaid, yet we read under the Law a Prescription of the Rites and Ceremonies to be used in Cleansing of Lepers, under this Title, *Lev. 14. 2. This shall be the Law of the Leper in*

the day of his cleansing. Moreover, it is acknowledged by the words of Almighty God, that in the Legal times Lepers were cleansed, *ver. 3. And the Priest shall go forth out of the Camp* (saith the Lord to *Moses*) *and the Priest shall look, and behold, if the plague of Leprosie be healed in the Leper.* Hence by comparing the words in *Moses* with the speech of our Saviour Christ, the one acknowledging Lepers to have been healed, and the Form thereupon of their cleansing prescribed, the other denying any then to have been cleansed, but *Naaman the Syrian*, we are taught to finde an easie way out of this appearing Labyrinth, and which doth exactly fit the cure of the REKETS by looking up to God; by whose hand we must know many untoucht by man were healed; although by mans Art and Power, until our Saviour came, no Leper was cured. It is most apparent to our eyes, that very many children labouring under the REKETS, have recovered in their Limbs, Ribs, Heads, and Body, but such as enjoy this mercy, are not made partakers thereof by Physical helps. For we deceive our selves, while we think, whatsoever is applied to such children, in such a time in which it pleaseth the Lord to be in healing them, to be the very causes of their recovery. As it cometh to pass, that such medicines which are applied unto persons sick of *Agues* or *Tooth-ache*, although most of them are known to be of no force against those griefs at all, if in the use of such Applications, the Agues and Tooth-ache leave such Patients, which ever almost sooner or later go away of themselves, are famed for most approved Helps against the said Diseases. Whence ariseth such a multitude of False Remedies against those and other Griefs. And, if it be peradventure of little credit most confidently to protest mine own experience, which here I do, of the Remedies against the Rekets, were it a Naturall Disease, and such as those which write of it report it to be, applied by me, before the Lord gave me this knowledge, to have been without the least success, let the anxious Reader consider and weigh, that some have been healed without the least Application of
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of Natural means, others have died of that disease, others have retained the Symptomes still, against all use of means. Of the First kinde of whom Almighty God is pleased (blessed be his Name) to make my little Son a welcome Example.

Wherefore by the way I advise every man, in the fear of the Lord, and for the foregoing Reasons, to abstain from *Humane help* in the REKETS, as the Jews did most religiously in their *Leprosie*; and to implore Divine assistance by Prayer and Fasting. For as in the *Leprosie*, when our Saviour was come and performed his work he came about of our Redemption, first leprous persons were healed, afterward all *Leprosie* vanished, so when He our Gracious K. CHARLES II who now is come, hath performed the work he is come to do of *Reformation*, the Disease of the REKETS will be heard of no more in the Land.

But this may not be expected from our Royal Sovereign now, at his first coming into his Kingdom, until that shall be accomplished which undoubtedly by Gods grace will be; for till the things typified are come the Types will remain. Thus the *Leprosie* and the cure thereof did so designe our Saviour the Physician of Soul and Body, and so point at him as it were with the finger, that unto the *Baptist* who sent to know of him, whether he were the Messias, he gave no other answer, but bid them tell *John*, that the Lepers were cleansed, &c. yet notwithstanding was not the *Leprosie* taken away till after his Passion, when the Type was fulfilled.

His Royal Majesty shall take away the Disease of the *Rekets* in two kinds, First, the Typified *Rekets*, and each Symptome thereof, removing from us that which he hath put his Royal Hand to already, the *Pining* of our even famished *Body* the *Common-wealth*, so that betwixt the *Head* and *Body* there shall be a due and meet *Proportion*, By whose Gracious Favour, neither the *Doubling* of the *Foynts* of *Armies* with their *Generals* and *Commanders*, nor of the *Parliament* with their *Substitutes*, nor the *Ribs* doubled in multiplying *Ships* to guard our *Seas*, or *Garrisons* to fortifie.

fortifie our *Land-Coasts*. These will not be needful. The Lord will restore unto us, as he promised the Jews by his Prophet, our *Judges* as at the first, and our *Counsellors both Houses of Parliament*, as in the beginning. The *Two Legs, Houses of Parliament* shall be no more *crooked and unjust*, but *upright*. The *Breast-plate, Armour and Ships* in great number shall be put off, and layd by, and *liberty* shall not fly away. The Childe of *England* shall be healed of all her *Maladies*; Her *teeth* shall no more *hide* themselves, yea, the *sound teeth* of *Orthodox and unblameable Preachers* shall fill their *empty places*. The *Subordinate Heads* of the People shall *purge* their *own corruption*. In such manner as when our Saviour did cleanse the Lepers, he did signify thereby the taking away of sin.

Secondly, God Almighty hath ordained our Lord King CHARLES II to take away the *Typical Rekets*, even the *Bodily Disease* it self. And as our Saviour cured Both the *Typified leprosie of sin*, and *Punishment* by his *Suffering*; and the *Typicall in Persons* first, and took the *Leprosie* away at last, and He and none but He could do it, so King CHARLES II, first taking away the signified *Disease* by his *Gracious Goodness and Wisdom*, shall take the *Bodily Rekets* quite away, when this work is done; which the LORD hasten. And his Majesty hath given us a great Essay thereof already, in his *Gracious Assent* to the *Disbanding the Army*, in his *Edicts against Drunkenness and Rioting, &c.*

To conclude concerning the REKETS; As the *Leprosie* was such a Disease which infected no other Nation, but the children of *Israel* (excepting *Naaman the Syrian*, intimating thereby, that Christ should by his Death cleanse the *Leprosie* of the sins of the Gentiles) and seems by *Tacitus* the Historians words to be imputed to them, and no other Nation beside, although he falsely concludes, that for such a Disease they were drove out of *Egypt*, So is the REKETS the proper Disease unto the Nations of *England, Scotland, and Ireland*, and to the Kings Domini-
nions,

nions, and to no other people beside, unless living in his Majesties Kingdoms. And as the Leprosie did portend the Physician thereof should be the Lords Christ our King, so doth the REKETS point at the Lords Anointed to be the Healer thereof our King.

But my Reader peradventure will say, This being all granted to be true, and that all this must be performed by a King, yet it still remaineth doubtfull, by what King all these things shall be wrought. The resolving of which doubt by necessity brings me to examine the other strange Disease the KINGS-EVIL. These two Diseases do portend and foreshew one and the same thing, the greatness of our *calamities* Both, and that we shall be delivered from them through the mighty *Hand* of the most merciful *God*. For is it not a very wonderfull thing, and above the thoughts of man, among all other Infirmities of the REKETS, perfectly cured in like manner, to see and consider the *crooked bones* of Arms and Legs to become *straight* of their own accord? Albeit the Wise-man saith, *Eccles. 1. 15. That which is crooked cannot be made straight.* Touching the cure of the *Struma*, no man of judgement can deny the Hand of God therein. Which Two Maladies, as in part they do agree, so do they also thus differ; the REKETS beside the Disease sheweth who should be the *Authors* of our evils, under the *name* of the *Disease*; the KINGS-EVIL, who should cure us, with the *Title* of his *Dignity*. Again, the REKETS explaineth Fully what the KINGS-EVIL delivereth more Briefly, and this is to be done by one Person, our Dread Sovereign, who by the Grace of God given unto him, as he healeth the *Bruises* and *Putrified Sores* of those whom he toucheth, will take away the *Falsness* of Doctrine and *Blasphemy* in Religion, Injustice, Oppression in the *State*, and *wicked living* from all. Which may well be signified by *corruption* and *putrid Ulcers*, by a *Metaphorical* name: because these things proceed from a Diseased Soul, are *loathsome* and odious to God and man, and *stink* in their nostrils. To prove therefore
King

King CHARLES II and no other to be that King which shall perform those great things in *England*, it will be necessary to shew this unto you by Example of the *Leprosie*, and thereof who was or were the *First* Cleanfers, and who the *last*, that so in like manner, Who he was who first cured the KINGS-EVIL being known, we may know the *last*, and he that was *presaged* thereby. The *First* Cleanfer of the *Leper* was the *Priest*, as appears in *Lev. 14*. But the Person *foreshewn* thereby was our Saviour *Christ*, a *Priest* for ever after the order of *Melchisedech*. From which Example of the *Leprosie*, two *Rules* are to be laid down. 1. That the *Type* and *Antitype* be both *alike*. 2. That there be as *much*, and *more* in the *Antitype* than in the *Type*, in the most perfect *Antitype*. As in the Precedent of the *Leprosie*; The *Type* and *Antitype* were Both to be *Priests*, and not so only (I speak of the Persons) but lest it might be thought, that any of the *Priests* the Sons of *Aaron*, succeeding the *First* Cleanfer before *Christ*, might be the Person prefigured, therefore a more excellent *Priest* was to be still expected, not such an one as offered up Bulls and Goats, like the Typical *Priests*, but *himself* once for all. According to which two *Rules*, our Dear Lord King CHARLES II is the *Antitype* unto the *First* Curer of the KINGS-EVIL, But because *Christ* had many *Types* of himself which being put together did so describe him, that no man might mistake him when he was come, for he was not fully prefigured by *Priests*, but partly by *Prophets*, by their foretelling, their raising the dead, as *Elias* and *Elisha* did, &c. by *Solomons* wisdom, *Jonas's* being in the *Fishes* belly, &c. But our Lord the King having no such *Types* of him, beside the *First* healer of the KINGS-EVIL, as our Saviour had, therefore his whole *Type* is pourtrayed in *Edward the Confessor*. Secondly, it will follow that more must be in the Cure of our Sovereign the *Antitype*, then was in King *Edward* the *Type*; from the second Rule, lest some other of the Kings of *England* might be thought *Edwards* *Antitype*: but in the outward and bodily cure they are

are alike and equal, therefore that more in the Antitype must be of those fore-named things signified thereby. I now will shew you according to the First Rule, a Full Equality betwixt King *Edward* and King *Charles*, so that no other King but King *Charles II* can be the parallel to his Royal Predecessor King *Edward the Confessor*. King *Edward* was banished his Countrey, so was our Liege Lord King *Charles*. King *Edward* was sent for to come and govern, thus was our Dread Sovereign humbly entreated by Both his Houses of Parliament, to Assume the Government of his Kingdomes, and was sent for. And how welcome our King was unto the *Clergy*, who expected restitution into their places, and to all Ministers which before expected to be deprived of all maintenance, as they were threatened, and how far above the welcome of King *Edward the Confessor* to his, who felt and feared no such evil, the different reasons will plainly determine. And with what gladness of heart his Subjects received King *Charles*, after their intolerable oppressions, and never otherwise likely to be removed, no man can doubt, nor can tongue express; but their *Presents*, their *Triumphs*, their *Attendance*, their incessant *Shouts* and *Acclamations* as in a continued Street from *Dover* to *London*, of yong and old, to see their King, do plainly testifie. But above all King *Edward the Confessor* was the Son of *Edward the Martyr*; even so our Gracious K. *Charles the Confessor* was Son to King *Charles the Martyr*. And lest it trouble my Reader to imagine how *Edward the Confessor* may be called the son of *Edward the Martyr*, since in propriety of speech, and by general consent he is not the *Son*, but *Nephew* and brothers son to *Edward the Martyr*. All this notwithstanding *Edward the Confessor* by the Phrase of Holy Scripture (which we for the most part follow, and ought to follow in this Divine interpretation) is the *Son* of *Edward the Martyr*. For we reade, 1 *Chro* 3 16. *And the sons of Foakim, Jeconiah his son, Zedekiah his son*, when indeed and in nature *Zedekiah* was not the son but the uncle of *Jeconiah*; but

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because

cause *Zedekiah* was *Jeconiah's* Successor, he is called his son; as by the same rule, *Edward* the Confessor being Successor to *Edward* the Martyr is called *Edward* the Martyrs Son. And yet a farther reason thereof common to both is, That in orderly and legal Succession the son of either ought to have succeeded his Father, that is, of *Jeconiah*, and *Edward* the Martyr. Here likewise is brought in the second Rule in some part, *Edward* was stiled the Martyr only (as it is declared) because he was murdered innocently, *Edward* was fir-named the Confessor, because he was a Pious and Charitable man, and enacted good Laws. But for far better cause is our Royal Sovereign King *Charles* I named the Martyr, which name his Majesty took unto himself, is so intituled in the Writings of Learned men, and is so to be accounted, for giving Testimony with his blood to that which in the secret thoughts of his heart he judged to be the Truth. King *Charles* II our Gracious Sovereign for better cause then his Predecessor King *Edward* the Confessor hath deserved that name, for his Majesty hath made a Holy and Royal Confession with his mouth. Wherefore I most humbly Almighty God, in whose hand are the hearts of Kings, so to dispose his Majesties heart, and I humbly beseech his Majesty to be entreated that he will not suffer such men who have opened their mouths in vows to the Most High God to be enforced either to revoke that which cannot be recalled, or being pious, skilful and faithful laborers, for that cause to be excluded from working in the Lords Harvest. And I do with confidence believe, that my prayer is heard in heaven, and will be upon the earth.

Whereunto (if there be need of more marks which may shew, that King *Charles* II was designed to be the Antitype of *Edward* the Confessor) though the distance of time betwixt them be the space of 600 years or more; for *Edward* the Confessor died about the year 1066. having reigned much about the time of twenty three years. See *Henry Knighton*, and *John*

Brompton

Brompton in *Edward the Confessor*, adde and observe, that K. *Charles II* our Royal [Sovereign succeeded his martyred Father **CHARLES I**, after so many Governors and Governments and no more, as *Edward the Confessor* succeeded after Kings the Martyred *Edward*. Moreover *two* of those, one in the Types, the other in the Antitypes, are strangely of *one Name*, and in the same Order of Governing, that is, the III. Let us compare them.

Edward the Martyr I, Egelred II, Edmund Ironside III, Hardicanutus IV, Edward the Confessor V.

The ANTITYPE.

Charles the Martyr I, Commonwealth II, Oliver Protector by-named Ironside III, Richard Protector IV, Charles our Gracious Sovereign Confessor V.

Now according to Example in the Balm, according to Scripture and reason, as that precious oyle ceast to be when Christ had suffered, and as the substance being come, the shadow goes away, and there is no reason to expect a signe when the thing signified thereby is now come, I conclude, that our Royal Sovereign will be the last of the Kings of this Nation, to whom God will give the gift of healing the **KINGS-EVIL**.

Now Reader take here notice of the Pride, Malice, and Subtlety of the Devil, and his Emulation of Almighty God, who hath so wound himself into the mindes of Impostors, and throw them into the perswasions of the ignorant and rude multitude, that the *seventh son* in order from the first, without any daughter born betwixt is able to *cure* that Disease which we call the **KINGS-EVIL**. And this Imposture is frequently undertaken, and performed by stroaking with the hand, and the Minister thereof is called a *Stroker*. This I say, is attributed by some to a *seventh son*, by others to a *seventh son of a seventh son*. Which, albeit a lye from the father of lies the devil immediately proceeding, doth nevertheless declare the devils knowledge and fore-knowledge of our Royal Sovereign King

CHARLES II his *virtue*. And as the Lord will win glory unto himself from all Creatures, and all Things; for to this purpose they were by him created, so will he likewise from Satan, and his practices, even to illustrate and confirm, though against the mindes of the Serpent, his Glory, and Truth. This is the matter; the Prerogative which the Lord hath given to the Kings of *England*, and among, but far above them to our Dread Sovereign *Charles II*, the devil having a foresight of, in his counsell which he giveth to Impostors, doth secretly thereby acknowledge, and yet defaceth, but not wholly, by adding somewhat of his own. For it is true, that a *seventh son* of a *seventh* is indued with Power from above, not only to cure the bodily malady called the KINGS-EVIL, as others have had, but to take away the *Evil of the Kingdom*, and is his Royal Prerogative, which none of his Predecessors have had. This Profession of curing this Malady is held out ordinarily in this form, *viz.* The *seventh son without a daughter* born betwixt them cures the KINGS-EVIL. In which expression the devil, as he hath wont to do, abuseth the truth three waies: 1. By *speaking ambiguously*, as he did use in the Oracle of *Apollo*, leaving it uncertain whether Son be in those words to be taken according to the common acception of the word, or otherwise. 2. By *leaving out* some *part* of the matter (which notwithstanding sometimes I have heard used, and which serves to discovery of the truth) and that is these words, *of a seventh*. 3. By *adding* words thereto wholly *false*, such are, without a daughter born betwixt, and putting *Son* after *seventh*, so making it to be, of a seventh son. Thus did Satan speak doutfully, when he told our first parents, They *should be as God*, or *Gods knowing good and evil*. The word there signifying *God*, and also *damned Spirits*, and knowing good and evil to be interpreted both knowledge of *speculation*, and knowledge of *feeling*, joy and sorrow, the later of which, *Adam* and *Eve* felt, as did those lost Angels. As for *leaving out part* of the truth, the Devil was guilty thereof, when speaking unto our Saviour

Saviour to cast himself down from a pinnacle of the Temple, he used this expression, *Mat. 4. 6. If thou be the Son of God, cast thy self down; For it is written, He shall give his Angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone;* in which words taken out of *Ps. 91. 11, 12.* these words are left out by the devil, to keep thee in all thy waies. Lastly, by adding words the devil corrupteth the truth, which he did when he spake unto *Saul*, unto the truth which he spake in part by adjoyning lies. *1 Sam. 28. And the Lord hath done by him* (saith the devil concerning *David* truly) *as he spake by me*, which was false; for the Lord spake not so by the Devil, but by the true *Samuel*. What I affirmed before, That a *seventh son* of a *seventh* shall cure the *KINGS-EVIL*, and to be understood in such manner as abovesaid of the Person of *King Charles II*, doth thus appear. Account all the *Descents* from father to son, that is in a right line, from *King Henry VII* to our Dread *Sovereign* now reigning, taking and including both terms, we shall finde them to be *seven*; so that our *Sovereign* last in order is the *seventh son of a seventh*, understand *Henry*. For it is common in Scripture not to call the grandchildren sons only, as *Josiah* is said *Matth. 1. 11.* to have begotten *Jeconiah*, but those which after many generations have come out of the loins of a man, by the name of sons to such a one; as the children of *Israel*, of *Esau*. But more nearly to our purpose, *Enoch* is called the *seventh* from *Adam*, *Jude 14.* in which place *son* is to be understood. For *Henry VII* is the *First*, *Margarite* his daughter *Q.* to *James IV.* King of *Scotland* the *Second*, *James V.* the *third*. *Mary Q.* of *Scotland* his daughter the *Fourth*, *James VI* King of *Great Britain* the *fifth*, *King Charles I.* the *sixth*, *K. Charles II.* the *seventh*. And this is a good Argument to prove that *King Charles II* the *seventh of a seventh* is not to be understood so to cure the *Kings-evil* as in a literal sence, which some of these, and more of his Predecessors have done, but in some speciall and mystical way, as I have declared. And this computation agrees in another account; if we reckon by the daughter of *Queen Mar-*

garite and her issue; for Queen *Margarite* daughter to King *Henry VII*, first married to King *James IV*, had issue *James V*, after married to *Archibald Douglas* Earl of *Angus* by him had issue *Margarite*. As King *Henry VII* the first, *Margarite* Queen to King *James IV* the second, *Margarite* her daughter by *Archibald* Earl of *Angus*, and Wife to *Matthew Stuart* Earl of *Lennox* the third; *Henry* Lord *Darley* her son, husband to *Mary* Queen of *Scotland* the fourth, King *James* his son King of Great Britain the fifth, King *Charles I* the sixth, King *Charles II* the seventh.

For which cause I do humbly beseech the Kings Majesty, that a Law may be enacted by the King and his Parliament, for the deserved punishment of such diabolical impostures, as this is which is frequently committed in this land by seventh sons taking upon them the Royal Prerogative of our Kings, with the touch of their hands to cure the *Kings-evil*. For the practice hereof tends much to the dishonour of God, and of our good King, and to the delusion of his Majesties Subjects.

But one thing more touching the *Rekets* must not be forgotten, that is to say, the *time* when that Disease first seized upon Children in this Kingdome, and had that name of *Rekets* given unto it. It was the *third year* after our Royall Soveraigns Nativity, or the next unto it, when the weekly *Bill* of *Mortality* mentioned one to have been buried of the *Rekets* in the *Moneth* of *May*, and no mention thereof in any of the said Bills before that time. As I have found by search in the *Parish Clerks Register* kept in their Hall. For as the time when *Darius* took the *Babylonian Kingdome* is exprest, *Dan. 5. 31.* to be, when he was about threescore and two years old, that the Jews might observe (as judiciously *H. Broughton* hath noted upon that place) that at the time they were carried into captivity, which was about the time of *Darius* his birth, the Jews might then know the Lord had a Deliverer born for them, So the Nation of *England* may learn Gods special care, that he did not send them the Disease of the *Rekets*, till He

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was *born* who should *free* them from the *Miseries* signified thereby, and from the *Disease* itself. Hitherto of the *Kings-evil* as it pertaineth to the King and Kingdom of *England*.

Whereas I said, The *fits* and calamities of this Nation with the *Causers* of them were pointed at by the *Name* and *Disease* of the *Rekets*, and not the *Name* of our *Deliverer*, but in the other the *Kings-Evil*, yet notwithstanding it doth appear who shall be our *Deliverer*, albeit not in the *Name* of the *Disease*, or the *Symptomes* of the *Rekets*, yet in the *quality* of the *Persons* which are troubled therewith. The *Patients* so afflicted are *Children* and no other; partly, but not principally, that we might be left without all pretence of any other *inferior cause*, but be constrained to look up to the *Hand* which hath smitten us; and yet we will not, but in despite of reason seek about after this and that cause most vainly. Again, partly it is to let us understand, that the afflictions foreshewn thereby should fall upon the *childe* of *God*. Thirdly and principally, the *Rekets* is laid on *children*, that by the *quality* of the *person* afflicted by it, it being the *childs disease* we may understand him that shall *free* us from it, and what is signified thereby. As it is called the *Kings-evil*, not because it is caused by, or laid upon, but *cured* by the *King*; So is it called and to be called the *Childes disease*, because a *childe* shall *heal* it. Surely you will ask me, What *childe*? We finde in Holy Scripture that our Saviour hath called himself barely by the name of the *Son*; *If the Son shall make you free* (saith our Savior) *you shall be free indeed*. And since we finde that God doth communicate his own *Name* to *Princes*, calling them *Gods*, and hence it seems to have been first used among *Princes* to name themselves in the plural number, though single, by the word *we* and *us*, imitating as it were the Lord Almighty who is *One* and *Three*, he doth seem to expresse by this word the *childes Disease*, the *Disease* of the *childe* above all other children, the *childe* a *son* of the *King*. After which manner the *son* and *daughter* of the *King* of *Spain* is called *infante* and *infanta*, that is, the *son* and *daughter childe*, as being

ing well enough exprest alone to understand what son and daughter is meant thereby. So when we say, the *childes Disease*, it may be well understood, that Disease which the *Childe* נאס' יצא לו *above all children*, that is, the Kings *son* shall *heal*. In which expression of *childe* is also shewn, first that our King shall be when this is done, a *childe*, albeit not according to the vulgar use of the word in our English tongue, yet according to the signification of that word which in the Hebrew signifieth sometimes a childe in years, else where a yong man (although not very properly by the Translators rendred also a *childe*, where in *Daniel* it signifieth a *yong man*, calling the three companions of *Daniel*, *three children*) that he shall then be yong in years. How great a matter of comfort is hereby administred unto us that are the people of the land, that the Lord is so pleased, that the King shall not *differ* the making us a happy nation to his old age, but go about it and perfect the Lords work while he is *yong*? Secondly, here is an Argument of Almighty Gods great *Power* and *Mercy*, that he should frame his Majesties heart to clemency, as not to suffer him although his Royal *Father* was murdered, to break out in *cruel* and unjust *revenge*. It is the *Lords doing*, and it is marvellous in our eyes.

And lest any man should thus object, This *Disease* of the *Reckets* is common to *women* children as well as to *men*, as that it should not seem thereby to point at a cure to be performed by the King in regard of the sex, as to be performed by the *son* more than the *daughter* of a King; let him take a view of those great Types of our Savior the *Prophets*, whereof although the most part were *men*, yet were there among them Prophets of another sex, some also *Prophetesses*, *Miriam*, *Deborah*, *Huldah*, and Types of our Savior *Christ*. I will not dispute here the reason thereof in them, but great cause there is that this *Disease* should be *common* to *both sexes*. First, because it is laid upon us by the Lord as a *Punishment*, and so indifferently to lye upon both sexes in regard of their parents sin. Secondly, to premonish us how the

Afflictions

Afflictions and Calamities should lye hard upon women as well as men.

But yet as the *Prophets* and *Prophetesses* both aimed at a *Christ* to come who was a *male* (who sometime by ceremony was designed to be such, as in the *Paschal* lamb enjoyned to be a *male* of the flock) so did and do both *males* and *females* in this *childes* *Disease* point out unto us a *Son* of a *King*, a *King* to be our *Deliverer*.

Now it remains, that I give the like account concerning the *Struma*, as it is healed by the touch of the hand of the *French* King. Which healing in such manner *Guido*, *Tagautius*, and *Laurentius* specially, French Authors do averr, and *Senpertus* a famous and very judicious Physician of *Germany* acknowledgeth in his Cure of the *Struma*, but unjustly ascribeth the work by a Divine Dispensation to the French King only. Of which briefly. As those calamities and corrupt sores which shall be removed and healed by King *Charles II* in the kingdom of *England*, in such manner must certainly the putrid sores, and bruises, and wounds be healed in the Kingdom of *France*. For the Disease is one in both Kingdomes, the Form of healing the same, by the Touch, and the Healers of like Dignity being Kings, as to shew unto us, these things shall be accomplished by the hands of a King. But as in these fore-named things there is a Parity in the healing of the *Kings-evil* by the King of *England* and *French* King, so is there a Difference in the qualifications of the first Healers. For the First Healer of the Kings of *France* was not the Son of a Martyr, as was our Sovereign; but the French Stories tell us, how *Clovis* the First of that name, and Fifth King of *France*, who reigned about the year of our Lord 500. had first of the Kings of that Kingdom, this gift of healing the *Struma*, (which since we call the *Kings-evil*) bestowed upon him. And what was this King? The Story tels us, That he was first a Heathen and an Idolater, and being afterward converted to the Christian faith, then this great gift of healing the *Struma*

was from the Mercy and Power of God bestowed upon him, which hath continued thorow the several families of their Kings unto them all, even to this day. This King *Clovis* therefore, who first *cured* this Evil in *France*, is to be the Type, according to the Example in *England*, of him that is to be the Antitype in *France*, to do all those fore-named things which are prefigured thereby; after which time also no King of *France* shall be able to heal in such a manner the foresaid Malady. Whereupon I conclude, When the *French* King, or King of *France*, from being such a one as King *Clovis* was, becomes and is turned to such a *Christian* indeed, as he was after stiled, then at that time by such a King of *France* shall the wounds, bruises, and putrid sores of that distressed *Kingdom* be healed. I need not here be large; but by what hath already been said, will the Judicious Reader understand, that I mean the corruptions of *Religion* and *Justice*, and by such a King who is of the *Reformed Religion*, which dependeth for salvation only upon *Christ* the *Head*. Nevertheless, to determine what Person individually shall be that King, who shall there perform that great and incredible work, by what is contained in the Type, is not so easie a thing; because the Antitype (if what I assert be granted) doth not declare what that man shall be, nor at what time it shall be done. For if the Antitype must necessarily answer to the Type (may some say) as the Type is of a single Person, who first was an *Ethnick*, and afterward became a *Christian*, so ought the Person which shall perform these great matters be a single Person, who from a false religion shall be converted to the true. To which objections I make this Answer, That although it be not clearly contained in the Type, when and by what Person or Persons, King or Kings of *France* these works shall be brought to pass, yet other circumstances there are pertaining thereunto, which help to signifie both Time and Person. For Almighty God, when he is pleased to work deliverances for his people, is wont sooner or later to express the *Time* when such mercies shall be wrought, and who shall be the

the *Deliverer*. That nothing may be wanting to the *comfort* of the Lords people, and that his children may follow and *cleave* unto those that are so appointed to be their *deliverers*. That the children of *Abraham* should be no longer servants in *Egypt*, but that in the Fourth Generation they should come out from thence, it was foretold *Abraham*, *Gen.* 15. and that *Aaron* and *Moses* should bring them out of *Egypt*, God called them by name, *Exo.* 6.26. The abiding of the Jews in *Chaldea* was determined to be for 70 years, and their Deliverer *Cyrus* by name exprest. Therefore it is not without precedent when God hath appointed Salvation, and a Saviour, to name the *Time* and *Person*, as well as the thing. But where it is laid down for a Rule, That the Antitype must be a single Person, as well as the Type; this I deny. Because the Type of a single Person may prefigure One or More, according to the nature of the things. *Adam* a single Person was the Type of all man-kinde. The *Image* of one mans Person seen by *Nebuchadnezzar* was a Type of the *several Princes* of the four ensuing Monarchies. So the meaning of the Healing of the *Struma* by King *Clovis*, when of a Heathen he turned a Christian, is to this effect. When a King of *France* from the false shall be of the true Reformed Religion, then shall by such a King these evils of that Kingdom be taken away. Which may be affirmed, both when the same Person is converted, and when another King of the true Religion comes in the room of a former of the false. Having therefore this liberty, to place the Antitype of King *Clovis* either on Two Kings, or else on One, as need requires, I here place it upon Two, and of all Kings, upon King *Louis* the 14, and King CHARLES II our reigning Sovereign, the later of which by being inthron'd King of *France*, God our Mighty and Merciful Lord will enable and encline to do those great things. For as the Things fore-named shall most certainly be brought to passe by a King of *France*, the Lord hath left the rest touching the *Time* when, and the *Performer* who, to be collected from probable Arguments. Which probable

Arguments are all for, and none against our Gracious Sovereign, and by designing his Majesty, the Time and Person are both made known. For it is not probable, that from the present *French* King such fruit shall proceed, by his conversion to the Reformed Religion, or so easing the burthens of his Subjects, having seized already lately on *Aurange* and *Marseilles* two great receptacles for those of the Religion, and their ancient Liberties, and who still threatneth *Geneva*.

Now here I must take leave to assume liberty to draw an Argument from that which is not yet fulfilled, but begun only, accounting it as already done. For thus doth *S. Paul*, from the certain conversion of the Jews, which was then to be, but neither in his time, nor to this day fulfilled, *Rom. 11.* perswade the Christians, not to despise that people, but account them as brethren. And the Holy Ghost assuring us of the burning of the City of *Rome*, a thing not yet accomplished, adviseth the people of God to leave that City, lest they should perish with it, *Revel. 18.4.* Thus I having already declared and by the fore-going reasons proved, that *K. Charles II* will perform by Gods Grace undoubtedly in *England*, all the promised matters, do by probable conjecture infer, that it shall in *France* be performed by him also. For to do such great matters is not every day seen; None of all the Kings of *France* since King *Clovis*, nor *French* Kings have cured the putrid sores of that Kingdom. None of the 27. Kings and Queens of *England* from the *Confessor* have done that till now. Nor is it probable that any of the *French* Kings there educated would be of the Reformed Religion. And as much unlikely it is, that any of those Kings should take away all the Corruption in Justice and Manners. But, since it must be done, how probable may it seem, that it can be done by none else, but by him who hath done the like in *England*, and may do the same in *France*, unto which Kingdom he hath a most just Title: So much for my first Argument.

Secondly, It is not likely that God will honour him who hath
not

not the right as him who hath the just Title to that Crown, with so glorious a work in that place. For the Crown of *France* by just Title is devolved upon our Gracious Sovereign from *Edward III* King of *England* in right of his mother Queen *Isabella*. She was daughter unto *Philip* the Fair King of *France*, which *Philip* had three sons successively Kings of *France*, viz. *Lodowick Hutin*, *Philip the Tall*, and *Charles the Fair*; all which dying without issue, *Isabella* their only sister remaining alive was married unto *Edward II* King of *England*, by whom she had issue *Edward III*, to whom our Royal Sovereign is the next heir by descent from him. Against whose right the French do only pretend the *Salique* Law, by which no daughter of *France* is admitted to the Crown, but when and by what sufficient authority there enacted, their Lawyers give us no satisfaction.

And the Reasons why the *Person* is not so expressly designed for *France*, as here before for *England*, are of moment. 1. Because by setting us to enquire after that Prince, who shall work so great a happiness to that Kingdom, we are thereby driven to finde out the causes for which most probably God may give (as He hath formerly given Kingdoms to Princes, and extraordinary possessions to others) Princes such an opportunity and blessing, we may thereby light upon the very Person. For God hath made all things for his own Glory, and all men, but specially Princes, induing them for that purpose with great power, and those which suffer great things for his sake, and stand for him, and love his people, he seldome sends them away without some ample recompence in this life. Yet it was needful that the King whom the Lord had appointed for the happiness of *England* should be more clearly discovered, as it hath pleased God to do touching our Royall Sovereign. For who could conjecture, that a Prince who had been so exceedingly enraged by the wickedness of some, should be so merciful as to spare his cruel enemies, and to be so loving and merciful to his people, so tender toward those whose consciences cannot admit that for fear of man, which their
sincere

sincere love to God made them to deny, if God had not more expressly shewn King CHARLES II to be that Good Prince ? For which cause the King which shall be the *Deliverer of France* is more *obscurely figured*, because he is already discovered in the *Type of Englands Helper*. 2. Because the assurance of what shall be by our Sovereign done in *France* to Gods people there (which cannot be until he rule there as King) shall appear unto his Royal Majesty, when God shall move his Heart to begin in *England* first; so that the Lord would have him to hasten that great, weighty and heroick work.

Now let us look back to the causes which the Lord seemeth to have respect unto in making King CHARLES so happy, and see if we can finde like Examples. Observe his unjust and cruel sufferings. Shall a Prince, who, after the murther of his Royal Father, under the pretence of Justice by the most *unjust Judges* which ever sate in Judgement, and by feigned Holiness, was banished with the whole Royal Family as malefactors, and the King himself made a Traytor, and his precious life hunted after, shall his *Innocence* with the rest of that Royal house, against none of whom the least crime or cause was objected, only make his people happy ? May a King who hath suffered such *wrongs*, and done such *excellent* things for God, and his people, expect no blessing, but a bare restitution ? God owes no man any thing, but what we receive is of gift ; yet the Lord Almighty hath not wont, but in such cases to shew his *acceptance* and make *recompence*. *Nebuchadrezzar* for fighting against the City of *Tyre*, which rejoyced at the captivity of the Jews, when they were carried unto *Babylon*, received the Kingdom of *Egypt* as a reward of his labor ; *Ezek. 29. ver. 18. Son of man, Nebuchad-rezzar King of Babylon caused his Army to serve a great service against Tyrus; every head was made bald, and every shoulder was peeled, yet had he no wages nor his army for Tyrus; for the service which he served against it.*

Ver. 19. Therefore thus saith the Lord God, Behold, I will give the land of Egypt unto Nebuchad-rezzar King of Babylon, and he shall

shall take her multitude, and take her spoil, and take her prey, and it shall be the wages for his army.

Ver. 20. I have given him the land of Egypt for his labor, wherewith he served against it, because they wrought for me, saith the Lord God.

And did not the Lord bestow upon *Queen Elizabeth* of blessed memory, for her imprisonment, for maintaining of Gods true Religion, for resisting the Spaniard, befriending the French against the League, and protecting the Neatherlands, the Kingdom of *Ireland*? For what of that Kingdom had all her Ancestors who were called Lords, and Kings thereof, but charge and trouble, beside a bare Title? But to her was the *Kingdom conquer'd*, and *quieted*, that, as the Author of the History called *Pacata Hibernia* in the Epistle to the Reader, speaks, *Q. Elizabeth* might have it justly written upon her Tomb, *Pacata Hibernia*, or, *Ireland Tamed*. But our Royal Sovereign is doing more, and hath begun it already, and suffered longer, and worse, than ever *Queen Elizabeth* did. Yet not thou, O *Charles*, but God which is in thee. Secondly, If we consider his Majesties Constancy and Patience in the mids of his great Tentations. Shall *K. Charles II.*, who was by wicked men banished from his own Kingdome, forced to remain in the Dominions of a Popish Prince, such a King, who by no Necessities, nor Sollicitations could be drawn to forsake God, to advance himself, shall he, I say, be miraculously preserved in his escape from his cruel hunters, and more miraculously in *France* and *Flanders*, from Idolatry, and only be kept to make us happy? God forbid. Had not *Joseph*, whose bow abode in strength, whom the archers sorely grieved, shot at, and hated, *Genes. 49. 23, 24.* a double portion to him and his posterity? *Ezek. 47. 13.* having one portion for that cause above his brethren given him by his father taken out of the hand of the *Amorite* with the sword and with his bowe, *Gen. 48. 22.* But our Sovereigns bowe abode as much and more in strength, when for the solicitations of the *Egyptian Romish* harlot he started not aside.

Be side

Beside in the very letters of their *names* there is a *parity* between the Type and Antitype (and this sometime happeneth, not by chance but providence, as when *Mary Aarons* Sister a virgin, and *Jesus Moses* successor *prefigured* in deed and names the *virgin Mary*, and *Jesus* our Savior) betwixt *Clovis* and *C* and *Louis*, as to note, those great evils shall be taken away when *C* and *Louis* meet, as now they do.

Concerning the Healing of the *Kings-Evil* in *France*, and what is prefigured thereby thus far.

If any of my Readers shall object, which doubtless most will do, that what I do presage touching our Royal Sovereign and the Kingdom of *France*, is no more then probable; to him I will be bold to say, and let him well consider, that even among the Sages of the Law, *great Probabilities* have the esteem of *Certainties*, and according thereunto *Sentence* is pronounced by them. And we know, that in the difference of the two Harlots about a surviving childe, who should be the true mother thereof, when King *Solomon* gave sentence on her side who shewed pity toward the Infant, as to be mother thereof, judgement thus given from *probable* conjecture, is said to be the *Wisdom of God* in him, 1 *King*.3.28. Or are our children known to be the *fathers*, but by *probability*? Yea, although we are enjoined to *give diligence to make our calling and election sure*, how few of the elect ever attained to that height in this life, that all his mis-doubtings were taken away, and that he was fully *assured* of a future *happinesse*? I must acknowledge that there are *degrees of likeliness*; some things which are probable are not yet firm enough to conclude, others of so high a degree of probability, that according to the example commended by the Spirit of God in *Solomon*, they are as strong as the clearest certainties. And of that sort of probable things which are the strongest or very near them, I here maintain these fore-named to be.

Thus much pertaining to the cure of the *Struma* performed by the French King, and what is signified thereby. And here

at last it will not be unseasonable to explain, what before was partly touch'd by me, whence it is that neither our Sovereign, nor yet the French King do heal of the *Struma* all that are touch'd by their hands. 2. That they do not likewise help such as are troubled with the Gout, Feavers, Palsie, &c. but this *Evil* onely. 3. Kings of this Kingdom, and of the French nation, although they have erred in the faith, and have been of a false Church, have healed this Disease, as well as those which have been sound in the faith, and members of that true Church, of which Christ is Head, in which small number our Royal Sovereign is one, and a principal. 4. That in some few although healed at present, the foresaid disease through some occasion breaks out again.

In answer to the first Objection, first acknowledging, if the healing of this *Evil*, were perfectly miraculous, like unto those cures wrought by our Saviour, it should be perfect, in any of which our King should lay his Royal hands, *Joh. 7. 23. Are ye angry at me* (saith our Saviour) *because I made a man altogether whole upon the Sabbath day;* (Then was there no unsoundness left behinde) therefore we may conclude, this power given unto our Kings, was not for the same cause for which our Saviour and his Apostles healed the sick. To the second Objection, I confess, that whereas our Saviour healed all that were sick, and likewise the Apostles; yea, the *Pool of Bethesda* all with what infirmity soever they were troubled, it was to signifie that which the Scripture elsewhere saith, *He healeth all thy Diseases*, that is, both outward and inward Diseases, of which sort are sins especially. Wherefore for some other distinct cause doth our Sovereign cure the *Struma* only. Nevertheless it cannot be denied, that this vertue given to our Kings is miraculous, although not to perfection. To the next Objection, I say, that even miracles themselves were wrought by the hands of one evil as well as the good sometimes, For is it not writte, that at the last day, some reprobates should say unto our Saviour, *Have we not in thy Name cast out devils?* And this was given unto them, not as it was.

was unto the Apostles, who represented Christs person, and were as in Christs stead; so the gift of healing this Evil, because it was given as a signe of what was to come, so much as they were Types in being Kings of such a Kingdom, was given to the evil as well as to the good Kings. Thus to the last thing which is objected I say, I cannot deny but to have known, how some after a long continued soundness and being cured of their mattury ulcers, have began to fall back into the same Disease, and Symptoms, but being touch'd again have recovered. All which notwithstanding doth not disprove the miraculous cure, but pointeth at somewhat else therein. Now to satisfie the first and second objection to the full, Our Royal Sovereign doth not take away the *Struma* by that power which is given him from above, because it is a *great* evil, for there are greater which he cannot cure, nor yet because it is a *little* one, as if his vertue could extend it self to small Diseases, for we know there are less which he cannot take away, but for that this Disease which we call the *Kings-evil* is such a malady which is *parallel* to the things which are *signified*, his Majesty shall help; and other Diseases are not like them. For what likeness is therein the *Gout*, *Feavers*, and *Palsie*, to the *bruises*, and putrid *sores* full of *corruption*, of which *Isaiah* speaketh, the *corruption* of *Doctrine* and *manners* loathsome to the eyes, and *un-
savory* to the *nostrils* of God and man? *Erasmus* though tormented with the *Stone* rejoyceth, that he did not suffer under some disease which might make his presence *loathed*. But the *Kings-evil* we now hath *bruises* and putrid *sores*, full of *corruption*. This Malady therefore the Providence of God did make choice of, to demonstrate what *sins* and *afflictions* our *Royal Sovereign* through Gods mercy will cure, not for it self, nor for the sick Patients sakes, but for the cause of that which being most *like* unto it, was to be taken away. Nor is it done to perfection in all, some being remediless, which are touch'd, that we may know that corruption in justice, unsoundness in faith and doctrine, shall not and cannot be so universally taken away by our Good King, but that
some,

some (do what he can) tares, and wicked men will continue among the wheat, and good men. And touching the last Objection, where it is said, that some which have been healed of this *Evil* have *relapsed*, it doth indeed plainly inferr, that this healing of the *Evil* by our Kings must be in that respect different from the like miracles of old. The smiting of the rock *twise* by *Moses* was his *sin*, as if the doing of it once had not been sufficient, and the virtue of causing the water to flow out of the rock had been in his hand, If once touching by the Royal hand be not ever and altogether sufficient for the cure, and the second be helpfull, it may well signifie, that in this our good *Josiahs* reformation, men shall not be so fully reformed, as that none shall endeavour to *fall back* again, but yet by his Royal hand they shall be *reduced*.

A P R A Y E R.

In the mean time let us beseech Almighty God to plant in our Sovereigns Heart the awful Fear of his Holy Name, and that his unerring Word may be the Measure and Rule, by which alone Religion and Justice may be reformed, as by *Josiah* his Royal Type was done. Hasten him O Lord herein, that thou mayest hasten to reward him with another Crown upon the earth, and a Crown of Glory hereafter which is void of cares, and fadeth not. Make me, O Lord, and all his Subjects unfeignedly to love and honour him for thy sake; and grant we may never forget, what by woful experience we have found true, the counsel of thy wise servant King *Solomon*, *My Son, fear thou the Lord and the King, and meddle not with them which are given to change. For their calamity shall rise suddenly, and who knoweth the ruine of them both?* Amen. Lastly, of all which hath been spoken, to God alone be given the Praise and Glory; *for from him, and by him, and to him are all things*: He revealeth the deep and secret things, he knoweth what is in darkness, and the light dwelleth with him: For thine is the Power and the Glory, and thou hast now made known unto us the Kings matter.

F I N I S.

